



CENSUS OF INDIA, 1901.

VOLUME XVI.

N.-W. PROVINCES AND  
OUDH.



PART I.

*R E P O R T.*

BY

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COMPLIMENTARY



I

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## PREFACE.

At a time when official reports are being subjected to a rigorous pruning the production of a report extending to nearly 300 pages may be deemed to require some apology. My object in the following pages has been two-fold. In the first place, an attempt has been made to describe some general features of what may be considered the bewildering jungle of figures contained in the Imperial Tables, for, as the proverb says, it is often hard to see the wood for the trees. Secondly, the extent to which the results of the census are fairly reliable, and the methods of obtaining them, have been indicated as briefly as possible. Enumeration throws much extra work on district officers and their subordinates, and to them thanks are due for the successful manner in which it was carried out. The abstraction and tabulation were completed in seven central offices, each in charge of a Deputy Collector, and six of these—Pandit Janardan Joshi, B. Pridamna Krishna, M. Lutf Husain, B. Tulshi Rama, B. Siva Prasada, and Qazi Khaliluddin Ahmad—completed their very trying work with a high standard of excellency. The heaviest share fell to B. Pridamna Krishna, who dealt with it admirably, while Pandit Janardan Joshi and B. Siva Prasada excelled in devising methods of checking the work apart from those prescribed in the rules. Three of the head clerks in these offices—B. Chhattar Singh, Pandit Shimbhu Nath Sukul and Pandit Jai Dat Tiwari—have also done especially good work.

In the preparation of the report help has been received from many sources, official and otherwise. The material in Chapter VI, Language, has been supplied almost entirely by Dr. G. A. Grierson, and without it the chapter could not have been written. For most of the material in Chapter III I am indebted to a large number of correspondents, and throughout the report I have used facts obtained from many sources. To all those who have thus aided me my thanks are due. The report has been printed at the Government Press, Allahabad, and with very small exceptions, the whole of the forms were printed, and the slips for abstraction, numbering nearly 100 millions, cut at the same place. Special acknowledgments are due to Mr. Luker, the Superintendent, for the promptitude with which the work was carried out. My head clerk, Pandit Chandr. Dat. Pande, has been of the greatest assistance to me.

There have been cases in which statements made in reports like the present have been treated by the public as official pronouncements by Government on the matters to which they referred, and it therefore seems necessary to point out that the report is in no way intended to express the opinion of the Government, especially on such matters as those dealt with in the chapters on religion, education, language and caste, about which there is much difference of opinion. Having regard to the controversial nature of some parts of the report, and the extent to which it has been necessary for me to trespass on the time and labour of others, I should be glad to feel with the poet —

کسرا دمن د گار من آزارے بیست	•	شادم که دمن بر دل کس نارے بیست
ایک دیک دیک بیچکسم کارے بیست	•	گر بیک شماردم د گر ن گزید





# REPORT

ON THE

## CENSUS OF THE N.-W. PROVINCES AND OUDH, 1901

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### INTRODUCTION

1 The third general census of the North-Western Provinces and Oudh together was taken on the night of March 1st, 1901, apart from isolated enumerations or estimates made in individual districts there have been previously two general estimates of the population included in the North-Western Provinces in 1826 and 1848, and a general census in 1853, 1865 and 1872 In Oudh the first general census was taken in 1869, and since 1881 operations in both the North-Western Provinces and in Oudh have been simultaneous with those in the rest of India

2. Operations commenced in April 1900 with the preparation of detailed instructions for the guidance of district officers in enumeration. The general principles followed were those laid down by the Census Commissioner, but the details followed closely the arrangements made on previous occasions, and much valuable help was obtained from the rules of 1891 and the remarks made by Mr. D. C. Baillie in his report on the census of that year One rather important change was the division of the rules into chapters, corresponding with the chapters of the Imperial Code, which were as far as possible so arranged that each chapter related to a distinct set of operations and need not be referred to again after they were complete The result was a considerable saving of clerical labour in district offices as it was unnecessary to issue subsidiary instructions pointing out the order in which operations were to be performed, and there was less likelihood of omissions

3 The first operation was the division of each district into charges In rural areas the charge usually corresponded with the revenue division in charge of a kanúngo who was appointed superintendent of it In municipalities the charge was generally a ward, and the charge superintendents were members or officials of the Board Other towns were included in rural charges unless a suitable non-official could be found which was not often There were 1,283 charges in the provinces with an average population of 37,172, the average being 13,978 in the case of urban and 46,787 in the case of rural charges The average area of a rural charge was 118 square miles

4 When the division into charges had been decided on, the whole area of the district was first divided into blocks, each containing as a maximum 60 houses with a population of 300, that being the largest number that can be conveniently dealt with by a single enumerator A few blocks were then grouped together to form a circle in charge of a supervisor There were 216,621 blocks in all, and the average population varied from 209 in urban to 221 in rural areas and was 220 for the whole provinces, while each of the 20,542 circles on an average contained  $10\frac{1}{2}$  blocks In rural tracts the area of a circle averaged six square miles

5 A rough division into blocks, circles and charges was complete by the middle of July. During August the training of charge superintendents in the rules was effected, and the lists of charges, circles and blocks framed out. In September house numbering was commenced and lists of houses prepared. By the end of October the preliminary operations were almost completed, and during November and December the district staff were occupied in training and examining the census officials. On January 15th 1901 in rural tracts and a fortnight later in urban areas the preliminary enumeration commenced and was completed in a fortnight. Full particulars were recorded by the enumerators in the schedule and these were checked as far as possible by supervisors, superintendents and the district staff in the interval before March 1st. On the night of March 1st the enumerator went round his block and struck out all entries relating to persons who were absent, and filled in a schedule for newcomers. The next morning enumerators, after collecting the few schedules issued to be filled in by private individuals, met their supervisor at a fixed place and compiled a summary showing the number of inhabited houses and of males and females in each block in the circle. The circle summaries were similarly taken or sent to a fixed place in each charge where charge summaries were compiled which were sent to the headquarters, where a district summary was compiled and the results telegraphed to the Census Commissioner and to the Provincial Superintendent. Considerable care and ingenuity was shown by district officers in working out the scheme for getting in the totals, with the result that the latest telegram was despatched from Almora at 3-30 p. m. on March 7th. The totals of the Rampur State were ready at 9-20 a. m. on March 2nd a result reflecting great credit on Sheikh Abdul Ghafur the Minister whose arrangements were excellent. The whole of the census staff worked all night, and the collection of summaries was effected through the Imperial Service Cavalry. In British districts Mr H. K. Gracey at Munaffarnagar despatched his totals at 5 p. m. on March 2nd and Mr T. A. H. Way at Sultanpur sent off his figures an hour later. The difference between the preliminary and final corrected totals of the whole province was only 4,542 an error of less than 1 in 10,000 but considerably larger errors occurred in individual districts. In three districts (Ballia, Partabgarh and Jhansi) the compilers at headquarters omitted to turn over the page of certain charge summaries the mistake should have been detected at once as the form for compiling showed the number of circles in each charge and if this had been checked the omission would have been noticed. All these mistakes were discovered long before the final figures were available. On the other hand, the telegram sent from Fyzabad was incorrectly worded and caused the inclusion of a part of the population twice over which almost balanced the omissions referred to above. In only two districts, Naini Tal and Aligarh were there appreciable mistakes on the part of the lower census staff and the difference in these amounted to 5,000 and 2,000 respectively.

6. There were some exceptions to the ordinary procedure which is described above. A special census was taken of the hill stations, Mussoorie, Landaur, Chakrata, Naini Tal and Ranikhet on September 7th 1900 to ascertain the hot weather population. In the rural hill tracts of the Kumaun Division the preliminary enumeration was made in October 1900 and the total population at that time ascertained as there is considerable migration

from the hills to the plains at the commencement of the cold weather and back against six months later. The final enumeration in the same tracts and also in some forest areas and a few jungle tracts in other parts of the provinces was by day, and in the Kumaun Division it was spread over several days.

7 At the end of December 1900 the Deputy Commissioner, Fyzabad, reported that a bathing festival was expected to take place at Ajudhia in his district on the morning of March 2nd, at which a very large number of people might be expected. The festival was the Gobind Duadashi, an occasion on which bathing in the Ghagra at Ajudhia is believed to be as efficacious as bathing in all the sacred places of India together, but on enquiry it was found that March 2nd, 1901, not being Sunday, was not a proper day for the festival, although all the other requisite astronomical conjunctions were correct. The festival had, however, been advertised in the usual way by circulating letters threatening that the sin of having killed cows would attach to those who did not forward more copies of the letter, and it was necessary to make special arrangements in view of the likelihood of a very large gathering of strangers on March 1st to bathe the next day. The details were finally settled at a conference of district officers at which the Commissioner of Fyzabad and the Census Commissioner in India were also present. Ajudhia is situated on a neck of land jutting out into the Ghagra which is not fordable. It is bounded by the river on the north and east and towards the west is connected by straggling houses with the town of Fyzabad, while not far away on the south is the Oudh and Rohilkhand Railway the limits of which are fenced. The opinion of the Pandits of Benares that March 2nd was not the Gobind Duadashi was widely circulated, and district officers used their influence to persuade people not to go. In all the adjacent districts enumerators were directed to enquire some days before March 1st what persons were going to the fair, to mark their names in the schedules and to give them tickets showing they had been enumerated. Such persons on arrival at Ajudhia were not enumerated, and they were reckoned as present in the block where they had been enumerated. The morning after the fair I found hardly a person in the crowds at the railway station who could not produce his enumeration ticket carefully tied up in his clothes or pagri. At Ajudhia a double cordon of enumeration posts was established on roads leading to the town, and north of the river similar arrangements were made in the Gonda and Basti districts and at the head of the pontoon bridge crossing the river. In the town itself all places where pilgrims were likely to stay were divided into blocks and two enumerators were posted for each block. The operations were completely successful owing to the excellent arrangements made by the district officers of Fyzabad, Gonda and Basti, Messrs Hose, Bruce and McCallum Wright, and in Ajudhia itself only 26,728 pilgrims had to be enumerated.

8 The enumeration in cantonments and of troops on the march was in charge of the military authorities, and on railway premises railway officials did the work.

9 **Working of the Census Act**—In 1900 an Act was passed providing penalties for offences in relation to the census. In 37 districts out of 48 it was found unnecessary to institute any cases at all under it. In the remaining eleven districts only 27 persons were prosecuted, of whom 21 were

fined. The cases came under the following heads, *viz* refusing to work (3), refusing to supply information (1) hindering census officials (1), obliterating numbers (6) and bad work (16). In the case of Government officials census work is considered a part of their ordinary duties, and a few of these were punished departmentally. The total number of superintendents, supervisors and enumerators employed was 238 446 of whom 111,741 were non-officials and the small number of prosecutions it was found necessary to institute points to the careful manner in which district officers dealt with the task of obtaining non-official help.

10 General.—As was noted in the last paragraph almost half the census staff for enumeration consisted of non-officials very few of whom were paid for their labours. A few anonymous complaints on this subject appeared in both the English and vernacular press, and it has also been pointed out that Government servants receive no extra pay for their work in connection with it. The latter remark can only be made in ignorance of the well established rule that the liability to assist in the census is an implied condition of Government service, and is as binding as the liability to perform extra work in times of special stress, such as famine, plague, &c. while in the case of non-officials there is the same liability as in service as assessors or on juries. If non-official agency were paid, the cost would be increased to a prohibitive amount, and the work would not be so well done. Under existing conditions very many of the supervisors and enumerators and all of the charge superintendents, who were not officials, were persons in a superior station of life who would refuse money payments. It would therefore be necessary to employ men of very inferior education upon whose work little reliance could be placed. During the cold weather of 1900-1901 I visited every district in the provinces to inspect the progress of work and everywhere was struck with the energy and care which non-officials displayed in their duties. One enumerator went so far as to turn the rules for filling in the schedule into verses and suggested the circulation of these to be learnt by heart. My examination of a large number of schedules shows that the schedules issued to Europeans to be filled in by them were on the whole the worst done. Entries had clearly been made by many persons without reading the instructions printed on the back and the age of several ladies was recorded as "over 20". One high official told me with some pride that as he feared no arrangements would be made for enumerating his servants he had himself filled in the particulars for them in his own schedule an examination of his schedule showed that the enumerator who had already enumerated them had correctly struck out the entries. In my tour of inspection I found that one of the subjects which greatly exercised the minds of the census staff was the question how to fill in the sixteen columns if they met a deaf and dumb lunatic wandering about by himself on the census night. On my suggesting that this was an unlikely contingency one charge superintendent met me with the assertion that "*bahat kote kote*" (there are many of them). A real difficulty of a similar kind was however experienced in one district (Dehra Dūn) where special arrangements had to be made to enumerate an assemblage of saqrs under vows of silence. The census operations have become so familiar that they created no rumours as a rule but it is reported from Almora that the Rājia, a jungle tribe of whom little is known, and whose speech is described as like the twittering of

bnds, vanished into the forests and escaped enumeration. The special operations in connection with Ajudhia fair gave rise to a fear that nobody would be allowed to bathe without a ticket, while some persons are said to have stayed away because it was reported that they would be subject to some tax if they went to Ajudhia.

11 **Abstraction and tabulation.—A.—The old system**—In accordance with the instructions of the Census Commissioner the operations of abstraction and tabulation were performed by what may be called the “slip” system. The system adopted at last census involved the use of large abstraction sheets which practically reproduced on large scale the forms of the Imperial Tables. A clerk took a book of schedules and made a tick for each person in the proper column of an abstraction sheet. The ticks in each column were then totalled, and the totals of the sheet were copied out in tabulation registers in the forms of the Imperial Table. As the tabulation registers contained figures for the Imperial Tables by *blocks*, it was then necessary to total these registers to obtain figures for villages, towns, tahsils and districts. The method of checking was the comparisons of the total of the columns in one abstraction sheet with those of the columns in one or more other sheets which should have corresponded. If a discrepancy were discovered it was necessary to re-abstract completely or else to adjust the variation on a consideration of the different totals. Similarly, apart from the comparison of totals, the only possible way in which the work of abstraction could be checked was to re-abstract the whole of the entries for a book, a partial re-abstraction of a portion of the entries in a book being of no use, as it could not be said which tick corresponded to any given entry.

*B.—The new system*—In the “slip” system which was first used by Von Mayr in the Bavarian census of 1871, and has since been successfully worked in various European countries, abstraction consisted in copying the entries in the schedules on small slips of paper, and tabulation in sorting the slips. Three colours were used, *viz.*, yellow paper for Hindus, red for Muhammadans and blue for persons of other religions, the slips were of two sizes, long for males and short for females, and while a complete rectangular slip was used for married persons, slips with one corner cut off were employed for bachelors and spinsters, and with two corners cut off for widows and widowers. The colour, size and shape of a slip thus showed at a glance the religion, sex and civil condition of the person for whom it was used. There remained eleven entries to be noted, and two slips were used for each person, there being five entries as well as the entry of caste, tribe or race on each slip. The copying was materially facilitated by the use of contractions in the case of certain entries, such as B for Bania, Br for Brahmin, and so on, and in the use of a dash to show the district of birth place where this was the same as the district where a person had been enumerated. A dash also denoted that a person was illiterate, and another that he was not afflicted with one of the four infirmities that had to be recorded. As each abstractor completed copying the entries in the schedules of a whole book on slips, this part of the work was tested by the supervisors who checked completely twenty per cent of the slips, special attention being paid to entries in which mistakes were known to be likely to occur. The slips were then sorted and counted by religion and sex (colour and size) by an independent

agency and the results obtained checked with the figures of the provisional totals arrived at independently in districts, while the correctness of the actual slip copying was again examined by the head of the office. The next operation was the mixing of slips in lots not exceeding thirty thousand in any one lot, and the lots of slips were then issued to tabulators for sorting together with a copy of the table to be prepared. When a muharrir had prepared any table he took his basket of slips and the table to the supervisor who gave him a fresh lot and blank table, and proceeded to check the totalling of the table and the correctness of the sorting. The same check was then applied by a superior officer and again by the Deputy Superintendent or the Head Clerk. When all slips for a tahsil had been sorted the tables relating to the different lots were combined into a single table, and lastly tahsil tables were combined into district tables.

12. *Comparison of the two systems.*—The advantages of this system over the old one are manifest. In the first place it was mechanically much simpler. In his report on the census of 1891 Mr Baillie mentions one abstraction sheet thirteen feet long and states that a length of six or seven feet was not uncommon in the caste sheets. The abstractor under the slip system only required a set of 18 pigeon holes, each containing a separate kind of slip and the whole measuring only nineteen inches by fourteen with a depth of five inches. In tabulation the same set of pigeon holes was used, and where the number of categories into which slips were to be sorted was indefinitely large, for example in the case of caste and occupation, the slips were sorted twice over first alphabetically and then into separate castes or occupations. A tabulation sheet also instead of having to contain a tick for each individual only contained total figures for the slips it referred to. It was decided that the unit for which the Imperial Tables should be prepared was the tahsil but tables were also prepared in full for each municipality. This saved a large amount of copying and addition in the process of compilation as each tahsil table only involved the totalling of eight or ten tabulation sheets instead of several hundred, a very material saving in labour in all tables, but especially in the caste and occupation tables which contained many entries. The system allowed of accurate calculations of a fair day's work and wages were therefore adjusted at pre-co-rates so that idleness on the part of abstractors and tabulators involved no loss to the State. The number of slips in each basket was known only to the Deputy Superintendent and the Head Clerk of the office and if the total of a table was incorrect the slips had to be recounted, no credit being allowed till the correct total (within a margin of 1 per cent.) was arrived at. This provided an automatic check on totalling and enabled the supervising staff to spend more time on the checking of the actual sorting while it reduced the opportunities of fudging. It can, therefore, be confidently asserted that the results are more accurate than those of previous years.

13. *The mechanical system.*—In some countries a mechanical system of abstraction and tabulation has been employed. This involves the use of a card for each person on which are printed in different places symbols for each item to be tabulated. A hole is punched by means of a key-board punch through the symbols on each card corresponding to the particulars recorded in the schedule. The cards are then placed one by one in the counting machine

which prepares simultaneously all the tables required, by means of electromagnetically operated counters, the currents through which are controlled by the holes in the punched card. In the Austrian census of 1891 the rate of tabulation using 12 electric machines and 220 punches was about a million a month. In the present census the rate has been about six millions a month, so that to preserve the same rate about 72 machines and 1,320 punches would be required. The cost of each machine is however about £400, so that the initial outlay alone would cost nearly double the total amount spent on these operations in 1901. In the Cuban census of 1899 the work was done on the same principle by a company at contract rates. These rates work out to Rs 105 per thousand of population plus Rs 31-4-0 per thousand houses as some information was tabulated regarding these. The rate of Rs 105 per thousand of population is, however, twenty-four times the rate of actual cost in these provinces. It is clear, therefore, that making every allowance for the higher cost of wages in Cuba, to use electric tabulation would mean an enormous increase in cost whether the machines were bought outright, or whether a company could be induced to contract for the work. As regards the quality of the work, it may be conceded that tabulation by electricity eliminates mistakes. The punching on the cards has however to be done by hand, and this constitutes the most vital objection to the system owing to the great detail which is required in this country in respect of caste, occupation, birth-place and language. The form of card for Cuba contained 219 symbols in 20 groups, and for each item in the schedule one or sometimes two symbols had to be punched. In the case of items classified in few categories, there is a separate symbol for each category (*e g*, age periods). In the case of occupations two holes were punched, one apparently denoting a class of occupations and the other the serial number of the occupation in the class. To reduce the symbols for caste, occupation, birth-place and language in India to a manageable number, it would be necessary to adopt the latter method of punching two or even three holes for each item, and this would mean referring to indexes in each case both for the preparation and the checking of the cards. Under the slip system, very little more intelligence or education was required from an abstractor or tabulator than the ability to read and write. In abstracting he wrote on the slips what he found in the schedules, and in tabulating he sorted according to the entries on the slips without having to classify those entries according to any arbitrary system, except in such elementary cases as grouping the ages in groups of 5. With the mechanical system, however, the detail must be given up, or else the man who works the punch must be trusted to make combinations. Very little experience of Indian census work is required to show that combinations can only be allowed under the strictest and most definite rules, and it is desirable that they should only be made by the highest officials. In the case of caste, birth-place and language no combinations were made at all except by myself, and in the case of occupations the figures were prepared for tahsils according to the actual entries in the slips, and the combination into the groups shown in the Imperial Tables was only effected under the direct supervision of the Deputy Superintendents with the help of an index which contained over 1,000 entries. I have shown above that to obtain results as quickly as under the slip system over 1,300 men would be required, judging by the experience in Austria. Allowing for the fullest indexes of arrangements for the items such as caste,



so as to leave as little as possible to their discretion their pay would have to be fixed at about Rs. 30 *per mensem* to obtain suitable men. The cost would be about Rs. 40 000 *per mensem*, exclusive of charges for checking and superintendence which would be considerable. The dangers of mistakes in combinations, in selection of the proper symbols, and in punching are so great considering the class of officials available that the advantages to be obtained by an absolutely accurate tabulation would be more than counterbalanced by the unreliability of the cards. Both on account of its expense therefore and also by reason of its general unsuitability the mechanical system would probably not be so useful for India as the slip system.

14. Cost of the census.—The accounts of expenditure on the census are shown in Part III in two ways. For example, if a Deputy Collector whose pay was Rs. 400 a month is deputed to special census work, the census department pays him that amount in addition to a deputation allowance, but an officiating Deputy Collector who only draws Rs. 250 a month, will be entertained in his place for district work, so that the net additional cost to Government is the Rs. 250 a month plus the deputation allowance. Almost all printing work was done at the Government Press and the charge made for this represents the actual outlay only. The approximate gross and net expenditure on the census operations, together with the cost per 1 000 of the population dealt with is shown below —

	Gross cost	Net cost.	Net cost per 1,000 of population.
	Rs.	Rs.	Rs. s. p.
Examination	26,300	23,900	0 8 8
Abstraction tabulation, &c. —	2,19,500	1,98,200	4 0 9
Superintendence —	68,500	30,500	0 10 0
Total —	2,12,300	2,54,600	5 3 5

These figures exclude the cost of printing this report, but in the case of abstraction &c., they include the cost of the work done for the native states of Tehri and Rampur and the districts of Ajmer and Merwar. A sum of Rs. 14,798 was recovered from municipalities in the provinces at the rate of Rs. 40 per 10,000 inhabitants on account of the abstraction and tabulation done for them. Making this deduction and a similar allowance for the cost of the work done for native states and Ajmer the net cost in the British districts of these provinces was Rs. 2,33,900. The cost at the previous census was Rs. 4,83,131 so that the reduction in expenditure has been nearly two and a half lakhs. The difference is partly due to the reduction in the press charges, and to the fact that several complicated tables prepared in 1891 were not compiled in 1901. The additions to be made to render the comparison fair are about Rs. 50,000 which reduce the difference to about two lakhs, a saving due entirely to the change in the method of the work. At the beginning of August 1901 it was found that the tabulation work of one office, where seven districts with a total population of nearly 7½ millions were being dealt with, had been done with an utter disregard for the rules and an almost complete re-abstraction and retabulation was required. The cost was about Rs. 20 000 and the work has delayed the preparation of the tables and report by about two months.

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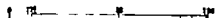
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MAP  
OF  
N W PROVINCES & OUDH,  
showing the  
NATURAL DIVISIONS.

Scale—25 Miles = 1 Inch

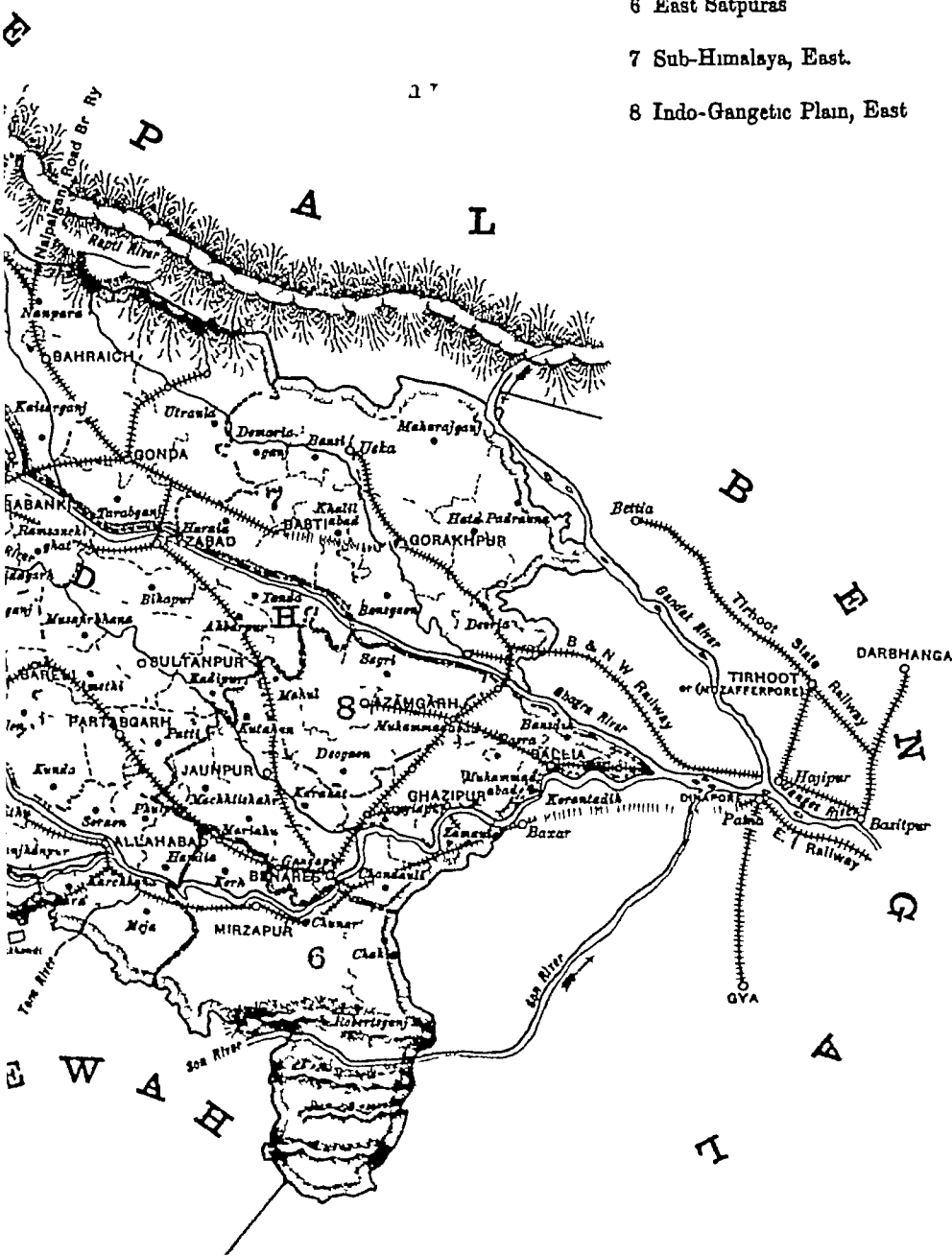


## REFERENCES

Divisional boundary,	-----
District do,	-----
Tahsil do,	-----
River,	-----
Canal,	-----
Railway,	-----

## NATURAL DIVISIONS.

- 1 Himalaya, West
- 2 Sub-Himalaya, West.
- 3 Indo-Gangetic Plain, West.
- 4 Indo-Gangetic Plain, Central
- 5 Central India Plateau
- 6 East Satpuras
- 7 Sub-Himalaya, East.
- 8 Indo-Gangetic Plain, East



—

## Chapter I—DISTRIBUTION OF POPULATION

---

15 **Topography**—The territory administered by the Government of the North-Western Provinces and Oudh lies between north latitude  $23^{\circ}52'$  (Mirzapur) and  $31^{\circ}5'$  (Garhwál) and east longitude  $77^{\circ}5'$  (Muzaffarnagar) and  $84^{\circ}40'$  (Ballia). The total area is 107,164 square miles, or adding the area included in the Native States of Tehri (Garhwál) and Rámpur, 112,253. The British territory is divided into forty-eight districts which are grouped into nine revenue divisions as shown in the Imperial Tables, one of the divisions is called Kumaun, six make up the North-West Province proper and two constitute the Province of Oudh. These administrative divisions vary much in size, density of population, and physical features, and in many cases the districts included in a single division differ from each other considerably. For these reasons, while in the Imperial and Provincial Tables districts have been arranged in the administrative order, and the totals of the revenue divisions have also been shown, in the subsidiary tables showing percentages and variations which will be found at the end of each chapter of this report, a different arrangement has been made. The object of this is to group districts together in what may be called natural divisions, corresponding as far as possible to orographic, geological, agricultural, linguistic, and ethnological regions. Where reference is made to a "division" without further definition, a revenue division is meant, and the natural divisions, now to be defined, are described by the names given to them, they are arranged in order of geographical position commencing at the north and west. Some of the districts, strictly speaking, consist of dissimilar portions, and where this is the case, mention is made of the fact, but the statistics for different portions of a single district have not been differentiated, and the districts have been classed in that division to which the more important part of them belongs.

16 **Himalaya, West**—This includes the three districts of the Kumaun Revenue Division, *viz*, Naini Tal, Almora and Garhwál, and the Dehra Dún district in the Meerut Division, with an area of 14,896 square miles or nearly 14 *per cent* of the total area of the provinces, and the Native State of Tehri-Garhwál the area of which is 4,180 square miles. The total population of the British districts is 1,385,225. The Dehra Dún district lies between the Himalayas and the Siwaliks, which form a parallel range, and extends up the slopes of both these ranges. The district of Naini Tal is composed of three distinct regions having separate characteristics. Immediately below the hill tracts, which will be referred to later, is a strip of land known as the Bhábar, into which the torrents rushing down from the hills sink and are lost, except during the rainy season, below a mass of boulders and gravel. Wells are almost unknown and cultivation is carried on by means of small canals, a large portion of the Bhábar is covered with forests, the home of tigers and elephants, while other game also abounds. Further away from the hills comes a second strip of land known as the Tarái, on which the streams from the hills reappear. The Tarái is, as its name implies, a damp and marshy tract, covered for the most part with thick jungle and tall grass. In both the Tarái and Bhábar the population is largely migratory, cultivators

coming in from the surrounding plains district to the former and from the hills to the Bhábar and departing after having cut their crops. Only the Tharu, who seems fever proof can stand the pestilential climate of the Tará throughout the year. The rest of this district and the whole of the Almora and Garhwál districts excluding a small area of Bhábar in each and the Tehri Garhwál State are situated in the Himalayas, stretching from Nepal on the east to the hill states in the Panjáb on the west, and extending on the north to Tibet. Rising from the plains is an outer range of hills 7 000 to 8,000 feet in height on which are situated the hill stations of Naini Tal and Mussoorie and the Cantonments of Lansdowne and Chakráta. A little further in the interior is a second range on which are the towns of Almora and Ránikhet, and beyond these the general level increases rising to the lofty peaks of Trisul (23 400 feet) Nanda Devi (25 700 feet) and Nandi Kot (22,500 feet)

17 **Sub Himalaya, West.**—Immediately below the districts just described are situated five districts the first of which, Saháranpur extends to the Siwalik range, while the others, Bareilly Bijnor Pilibhit and Kheri reach as far as the Himalayan Tará and include a portion of it within their Northern boundaries. The Native State of Rámpur is similarly situated to these. In area this natural division includes 10 030 square miles or one-tenth of the total besides Rámpur the area of which is 899 square miles. The population of the five British districts is 4,290 775

18 **Indo-Gangetic plain West.**—Thirteen districts are here grouped together consisting of the four northern districts of the Meerut Division the six districts of the Agra Division and three districts in Rohilkhand. The great part of this division is situated in the Doab between the Jamna and Ganges, but the Agra and Muttra districts also extends to the south and west of the former and the three Rohilkhand districts Budaun Moradabad and Sháhjahánpur are situated entirely north and east of the latter. The area included is 24 072 square miles or 22 per cent. of the total with a population of 13 145 109. With the exception of two districts, Muttra and Agra, the whole of this division forms a sloping plain of alluvial origin with neither rock nor stone approaching the level of the soil except for beds of nodular limestone. In the west of the Agra and Muttra districts are found the red stone hillocks which mark the eastern termination of the Aravali Range. Taken as a whole this portion of the provinces is by far the most prosperous. Almost every district is protected by canals, and the higher standard of comfort of its inhabitants is plain to the most casual observer. The strength of the village community as a real union is much more marked here than in the eastern districts, and in reporting a few years ago on the prospects of village banks, the Collector of Bulandshahr which may be taken as a typical district in the tract stated that he had known cases where a number of cultivators, with no proprietary rights hitherto had clubbed together to purchase a share in their village

19 **Indo-Gangetic plain, central.**—To the east of the tract just described the great plain of the Ganges continues, and the central portion in these provinces includes three districts of the Allahabad Division and nine of the twelve districts in the province of Oudh. In addition to the

Ganges-Jumna Doab which terminates at the junction of these rivers near the city of Allahabad, the districts forming this group extend northwards to the south bank of the river Ghagra, and the Allahabad district crosses the Jumna to the south. The area is 22,357 square miles or 21 *per cent* of the total, with a population of 12,908,014

20 **Central India Plateau.**—In the south-west corner of the provinces lie four districts now belonging to the Allahabad Division, which form a part of the tract known as British Bundelkhand, or the country of the Bundelas. They are situated on the eastern slopes of the Central India Plateau and are broken up by low rocky hills, spurs of the Vindhya Mountains covered with stunted trees and jungle. The soil is chiefly of the type known as black cotton soil, and differs entirely from the alluvial earth found in the Indo Gangetic plain. The combined area of the four districts is 10,414 square miles or about one-tenth of the whole, and the population 2,106,085

21. **East Satpuras**—A single district, Mirzapur, belonging to the Benares Division, is classed in this natural division. Its total area, the largest of all the plains districts, is 5,223 square miles of which about 600 belong to the Gangetic plain, 1,700 to 1,800 form the "central tableland stretching from the summit of the Vindhyan scarp away down thirty miles or more to the Kaimur range, and the valley of the river Son," and the remainder includes "the wilderness of hill and valley, jungle and forest, ravine and crag, with here and there hill encircled alluvial basins, which make up south Mirzapur." The population is only 1,082,430

22 **Sub-Himalaya, East**—This group of four districts, two belonging to the Gorakhpur Division, and two to the Fyzabad Division in Oudh lies in a compact block to the south of Nepal, bordered on the west and south by the river Ghagra, and on the east by the great Gandak. It lies practically free from the Himalayan system, though low hills are found in the north of the Bahraich and Gonda districts. The area included is 12,825 square miles or 12 *per cent* of the total, and the population amounts to 7,257,769

23 **Indo-Gangetic Plain, East**—On the extreme east of the provinces the districts of the Benares Division (excluding Mirzapur), and the Azamgarh district in the Gorakhpur Division lie between the Ghagra and the Ganges, two of them (Benares and Ghazipur) also extending to the south of the latter. They include an area of 7,347 square miles or nearly 7 *per cent* of the provinces, with a population of 5,516,375

24 **Cultivation**—The total area of the provinces according to the village papers is 66,384,600 acres or excluding the Kumaun Division, for which accurate figures are not available, 58,058,502. Of this 47,402,306 acres are shown as cultivable, but it must be remembered that this includes both fallow and pasture land both of which are absolutely necessary. In 1897 an estimate of the normal area cultivated in each district except those of the Kumaun Division, was prepared by the Director of Land Records and Agriculture, the results of which are shown in Subsidiary Table IV. A column has been added showing for the year 1899-1900 the area on which more than one crop was raised in the same year. Arranged in order according to the



proportion of normal cultivable area to total cultivable area the natural divisions are —

Eastern Gangetic plain	—	—	—	80.4 per cent.
Sub-Himalaya, East	—	—	—	78.4 "
Western Gangetic plain	—	—	—	75.6 "
Central do do	—	—	—	1.9 "
Sub-Himalaya, West	—	—	—	60 "
East Satpuras	—	—	—	68.8 "
Central India Plateau	—	—	—	53.1 "

The area double-cropped is proportionately to the normal cultivated area, largest in the Sub-Himalaya East, where it amounts to 32 per cent., followed by the central plain with 25 per cent., the eastern plain with 22, the Sub-Himalaya West with 19 and the western plain with 15 per cent. The area double-cropped is however very fluctuating and depends a good deal on the character of the rains.

25 Irrigation.—The canals and tanks which, Saharanpur lakes of these provinces now extend their operations into 22 districts of the 45 in the provinces, including a cultivable area of 20,941,965 acres of the total of 47,102,306 (excluding Kumaon). Of the total cultivable area in the districts entered by these large irrigation works, it is estimated that 7,333,231 acres are actually capable of being served by them though much is 899 probably this area could not be all irrigated in the same year. The total of 775 is the maximum area that have ever been irrigated in these districts is 3,360,000 acres, or about 7 per cent. of the total cultivable area in the provinces. The length of each main canal, together with the length of its distributaries, escape cuts are compared for the two dates March 31st, 1891 and March 31st, 1901 in Subsidiary Table V. In the Sub-Himalaya extends to 1,891 miles and the Upper Ganges and Eastern Jumna Canals serve the Saharanpur districts Budau West the Upper Ganges and Rohilkhand Canals pass through the district of the 1st district, while the Bijnor Pilibhit. In the Western plain every district, but total with cuts of Bareilly Bijnor and Shahjahanpur is protected. Muttra and Agra chiefly, and A. of Rohau, Moradabad and the other districts by the Upper and Lower Ganges with ner by the Agra Canal, and tracts in the central plain viz., Cawnpore, Fatehpur and nodu Canals. Only three districts by canals, and in the last two of these the Fatehpur is red at Allahabad, are served by the Ganges Canal was only opened in 1899. On the Central Branch of the Lower works consist of the Betwa Canal and the Hamirpur and A. India Plateau the last is the tract that suffered most severely from famine, and it does lakes. The under examination with a view to providing further irrigation. The present extensions made in the decade are on the Lower Ganges Canal where the largest distributaries have increased by 3.5 miles, chiefly in the Ghataurpur Branch, which passes through the Etawah Cawnpore and Fatehpur districts, and the new Fatehpur Branch of the same canal which includes 102 miles of main channel and 339 of distributaries. An important part of the work of the Irrigation Department has been the extension of drainage cuts to relieve waterlogged tracts which has had an appreciable effect on the health of the population especially in the Western plain. The increase in the length of these has been most marked in the area served by the Ganges, Lower Ganges and Agra Canals. The whole of Oudh and the Gorakhpur and Benares Divisions

are entirely without Canal Irrigation, but in these districts, as well as in those served by canals, irrigation from wells, rivers, swamps and lakes plays an important part. During the year June 1899 to June 1900 out of a total cultivated area of 33,026,912 acres, 10,929,875 acres were irrigated, of which canals served 1,987,065 acres, tanks 2,192,077 and wells 6,121,685, the balance being made up from miscellaneous sources. The irrigated area depends much on the nature of the rainfall which was deficient at the end of 1899, and the proportion is thus a full one

**26 Rainfall.**—The mean annual rainfall of the provinces may be taken as between 37 and 38 inches excluding the Himalayan tract. During the ten years 1891—1900, the average was nearly 40 inches, but it varied from 57 inches in 1894 to less than 25½ in 1896. The

Subsidiary Table VI, page 20

average rainfall in the natural divisions can be approximately determined from that of the revenue divisions. In the Himalayas it is high being nearly 60 inches, while in the submontane districts it falls to about 45 inches. In the Indo-Gangetic plain the rainfall varies from 30 inches in the western portion, to about 35 in the centre and 40 in the east. The normal in the Central India Plateau is about 32 inches. While the mean annual rainfall forms a general guide to the circumstances affecting the prosperity and the health of the people much also depends on its seasonal distribution. It will be shown in the next chapter how the two leading features of the decade were the heavy rainfall in 1894 and the failure of the rains in 1896.

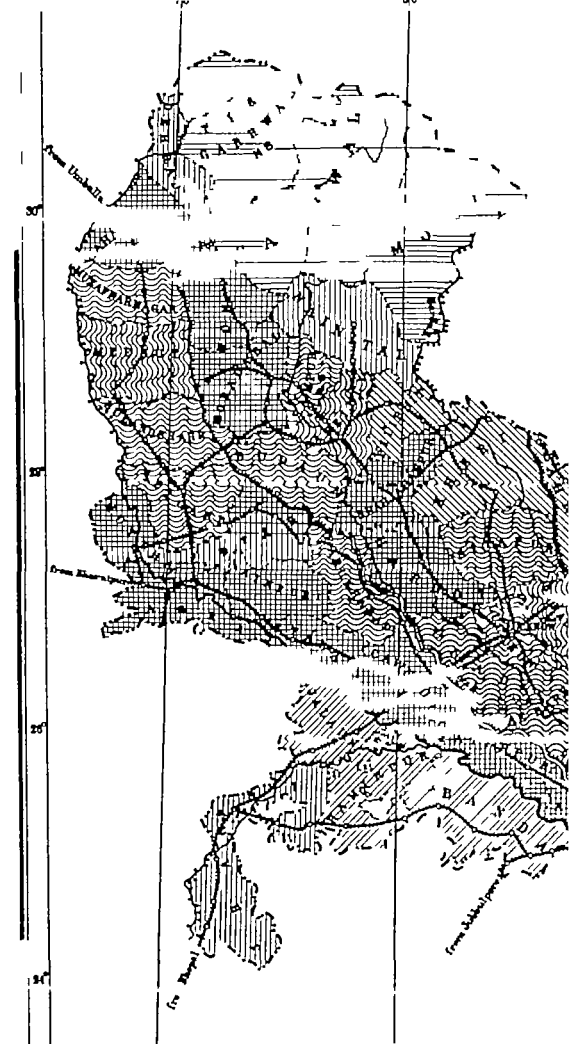
**27 Railways.**—A reference to the map shows that the great lines of railways in the provinces run generally from east to west. During the ten years 1891—1900 the total increase has been about 800 miles from 2,699 to 3,496. No extensions were made on the East Indian Railway except a short line from Hathras junction to Hathras city, and no changes were made on the Indian Midland or North-Western Railways. On the remaining broad-gauge system the Oudh and Rohilkhand, the principal extension was the chord line, 187 miles long from Lucknow to Benares through Rae Bareilly and Partabgarh, while an extension of 32 miles was opened from Hardwar to Dehra Dun, and a very important cross-country line of 87 miles between Moradabad and Ghaziabad with a bridge over the Ganges was opened towards the close of the period. On the metre-gauge systems the Bengal North-Western Railway shows an increase of over 400 miles, but in addition to the mere fact that mileage has increased, a part of this increase represents the linking up of the system with the Rajputana Malwa Railway at Cawnpore thus securing through communication without break of gauge to Delhi on the north and Ahmedabad on the west. The tracts which have benefited by these extensions are the central plain through which the main line of the Oudh and Rohilkhand Railway now runs, the western plain which is crossed by the Ghaziabad-Moradabad line, the eastern plain in which nearly half of the extension on the Bengal North-Western system lies, and the eastern sub-Himalayas in which the greater part of the remainder are found. The last named system has already one bridge completed over the Ghagra and another will be ready before long.

28 **Density of the people.**—The total population of the provinces is 47,691,782 or nearly half as many again as the population of the administrative countries of England and Wales in the same year while the total of the two Native States Rámpur and Tehri, is 800,097 more. The average number of persons per square mile in British districts is 445 if the calculation is made on the total population. The density calculated in this manner is however apt to give an incorrect view of the real state of things, where the population is largely urban. It will be shown in the chapter on occupation that the people of these provinces are to a very large extent dependent on agriculture, and thus being the case it is important in considering variations in density to eliminate as far as possible from the calculations the areas where trade and commerce are predominant. The nineteen largest towns in the provinces (excluding Rámpur in the Native State of that name) from Lucknow with a population of 264,049 to Hathras with 42,578 have therefore been considered as cities and the results for these are printed separately in some of the Imperial tables. In Subsidary Table I (page 20) showing the density of the population, the population of these nineteen cities amounting to 1,890,551 has been excluded from the total figures to give a clearer idea of the variations in the actual pressure on the land. With this deduction the density of population in the provinces is found to be 427 per square mile against 420 in 1891 397 in 1881 and 373 in 1872.\* The varying character of different portions of the provinces is however illustrated by the figures for the natural divisions described above. The Himalaya West, with its tracts of forest land and bare mountain sides, only supports 95 people to the square mile and the proportion would be still lower if the area below the hills were excluded. In the districts of Almora and Garhwál, and in the Native State of Tehri, which are almost entirely situated in the hills, the density is only 86 76 and 64 respectively. At the opposite or south and south western corners of the provinces the Central India Plateau, and the East Satpuras have an almost equal density of 197 and 192 respectively. The rest of the provinces including the Sub-Himalayan districts and the Gangotrie plain exhibits a continuous increase from west to east if natural divisions are considered. Thus the Western Sub-Himalayas support 409 persons to each square mile while the Eastern have 561. In the Gangotrie plain, 510 are found in the west, 549 in the centre and 718 in the east. Coming to individual districts we have 12 with a density of less than 400 fourteen between 400 and 500 and 20 with a higher density. The most densely populated district is Ballia in the extreme east which supports 791 persons to each square mile of area and it is worthy of note that the largest town it contains, has a population of only 15,778 persons.

29 **Variations in density during the last thirty years.**—It has been seen that since 1872 the density of population in the Provinces as a whole has steadily increased though it must be noted that in the report on the census of 1881 reasons were given for supposing that the increase from 1872 to 1881 was due to improved tabulation, and the population had really decreased. In four of the natural divisions, viz., the Himalaya West and Sub-Himalaya

\* X shows the figures in Oude in 1872, and the figures for that province of the census of 1911 have been worked throughout this report.





# MAP OF N. PROVINCES & OUDH,

showing the  
PER SQUARE MILE, EXCLUDING CITIES

Scale of Miles



## REFERENCES

Province or State Boundary — — — — —  
 District " — — — — —  
 Native States N S  
 Bundelkhand Agency

Under 100

100—200

200—300

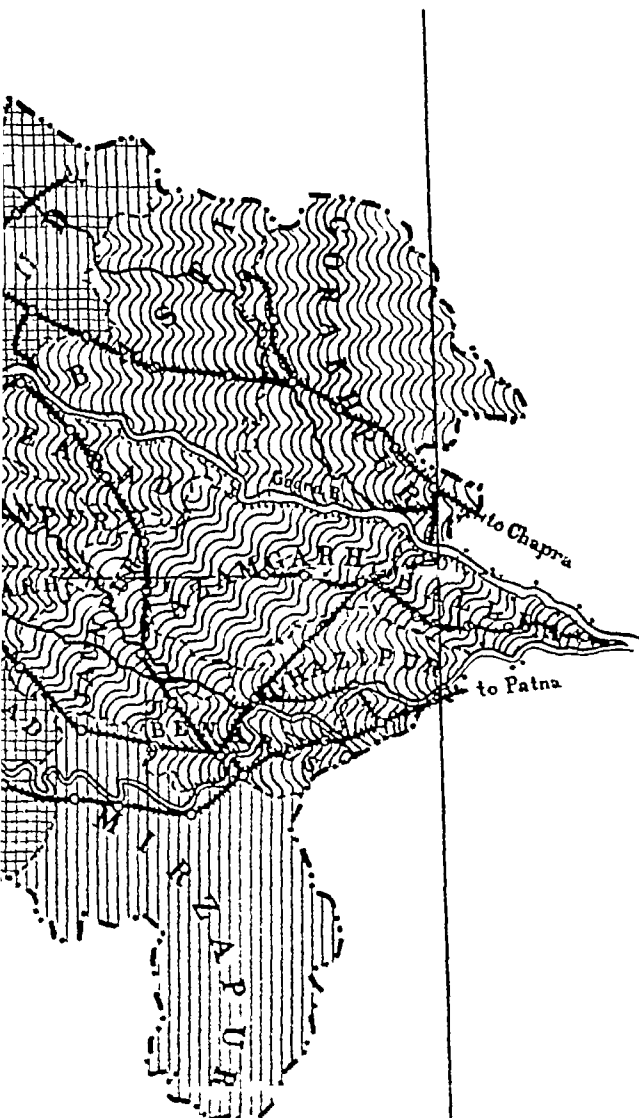
300—400

400—500

500—600

600—700

Over 700



30°

28°

26°

24°



both West and East and the central portion of the Indo-Gangetic plain there has similarly been uninterrupted progress. During the nineteen years, 1872 to 1891, there was also a regular increase in the Central India Plateau, the East Satpuras and the Indo-Gangetic plain East, but the floods of 1894 and the famine years of 1896 and 1897, with other causes, that will be explained later, have reduced the density of these in the last decade. Many of the districts included in the Indo-Gangetic plain, West suffered heavily in the famine and fever years of 1877-78 and 1879, but except in the case of one or two the scarcity of the last decade has affected them little. While the density in this division fell between 1872 and 1881 from 483 to 469 it increased to 472 by 1891 and to 512 in 1901. The area which shows the greatest increase during the thirty years is the Sub-Himalayan tract in the east of which the density has risen by 142 per square mile, while in the western portion the increase has been 38. The density in the eastern Gangetic plain is shown to have risen by 111 but the figures for 1872 were quite unreliable, and the increase is entirely misleading. The large increase of 75 in the Central Indo-Gangetic plain must also be viewed with caution. Nine of the twelve districts situated in it belong to Oudh the earliest figures for which are of the year 1869, so that the period covered is 32 years instead of 29, and in addition, the results of the Oudh census of 1869 were of doubtful accuracy, the population of some districts being overstated and of others understated. The rise by 29 in the Western Gangetic plain may, on the other hand, be accepted as accurate. The variations in the last decade will be discussed in more detail in the next chapter, and it is sufficient to state here that the natural division last mentioned shows the greatest increase. Of single districts, excluding the Benares Division and Oudh, the largest increase since 1872 has occurred in Gorakhpur where density has risen from 428 to 629.7, this district had formerly a large area of land fit for cultivation which only required clearing, and the progress made can be illustrated to those who know it now by the report of its collector, not a hundred years ago who had to have fires lighted at night round the town of Gorakhpur to keep out tigers, and pits dug on the outskirts as a protection against wild elephants.

30 **Density in cities**—Figure showing the density of population per square mile in an Indian city are apt to be misleading owing to the varying character of the area included. In towns at the head-quarters of a district, the Municipal area usually includes the Civil Station which contains a large proportion of open space so large as to affect the density. But even in the native towns, where open spaces are exceptional, the character of different areas varies so much that without an accurate knowledge of the proportion of each class to the whole it is unsafe to base conclusions on the differences in density. The two principal types of houses are the fairly well made brick houses in the centre of each town, and the mud or wattle huts surrounding them. The latter are never more than one story high while the former in these provinces rarely exceed two, except in parts of some of the largest cities such as Benares, Cawnpore and Lucknow. Much also depends on the width of the streets and lanes which are not even approximately uniform throughout a single town. It is thus possible for two towns to have an equal density calculated on the area and population of the town area and yet



be entirely different for practical purposes. Subsidiary Table I for cities has therefore been prepared for the area included in the Municipality as this constitutes a definite area which is usually known with accuracy while the area included in the native town is not, and in spite of the disturbing element introduced by the variable amount of open space belonging to the Civil Station the results show roughly the difference between the cities included and have some administrative value. The large trading centre of Cawnpore, with its narrow winding thoroughfares, in which two carts can only pass in places, comes first with 37,538 persons per square mile, and Meerut is next with 27,152. Benares, tightly packed together on the bank of the Ganges has, 21,742. The low rates in some towns are accounted for by the fact that individual Municipalities include more than one town separated by considerable spaces of open country the whole area being included in the Municipal boundary. Examples of this are Allahabad with Kydganj and Dariganj Fyzabad with Ajudhia, Mirzapur with Bindhachal and Farukhabad with Fatehgarh. The large vacant areas or large Civil Stations also account for the comparatively small density in Agra Jaunpur Jhansi, and Saharanpur. The only two cities in which overcrowding has reached such a stage that special measures may be required are Cawnpore and Allahabad, but the cases differ materially. In Allahabad the difficulty is not so much to reduce the existing density which is hardly as far as observation indicates, excessive at present, as to provide space for building the new houses which are required for the growth of population. In Cawnpore, however not only is there a difficulty in providing fresh building land but the existing sites are over crowded and several factories have already erected dwellings for their work men at a distance for the native town. The difficulty of judging of the state of congestion from the figures available for the area and population of the town sites only is illustrated by the results for these two cities. While the state of Cawnpore is such that the Municipal Board is about to drive new roads through the more crowded portions of the town, the density of population is only 101 per acre as compared with 100 per acre in the city portion of Allahabad. A comparison of the figures with previous years is impossible as no record has been kept of the exact limits of the areas considered to be included in the town portions of any of these cities at the last census.

31 Urban and Rural population.—For census purposes a town was defined as any area in which the Municipal Act, or the Cantonment Act, or Act XX of 1856 (Chaukidari) was in force, or any continuous group of houses containing a population of not less than 5,000 persons. By the term "village" the revenue *samra* is usually meant, this being a definite area which changes little. In Imperial Table IV towns are arranged in order of population that of cantonments being added to the population of the adjacent municipality while in Imperial Table V the towns are arranged by districts and cantonments are shown separately. The total number of towns has decreased from 484 to 453 but this is explained by the action of Government during the last ten years in applying more strictly the provisions of Act XX of 1856. That Act permits the levy of small rates for providing watch and ward and sanitary improvements in the areas to which it is applied but it is specially provided that it shall not be put in force in places of a purely

agricultural nature Out of the 47 places which were classed as towns in 1891 and do not appear now no less than 29 had populations of less than 5,000 The provisions of the Act have been replaced to some extent by those of the Village Sanitation Act which was generally applied in 1896 Some places classed as towns in 1891 have been found to be large villages, the population of which, while exceeding 5,000, was contained in several sites The number of cities with a population of over 100,000 is seven as in 1891, while towns between 20,000 and 100,000 have increased from 30 to 31, and towns between 10,000 and 20,000 from 68 to 70 The seven cities are, in order of magnitude, Lucknow, Benares, Cawnpore, Agra, Allahabad, Bareilly, and Meerut, but in addition to these, as stated above, twelve more towns have been considered as cities for census purposes Their names are Mirzapur, Sháhjahánpur, Moradabad, Fyzabad, Koil, Farukhabad, Saháranpur, Gorakhpur, Muttra, Jhánsi, Jaunpur, and Hathras These nineteen places illustrate completely the varieties of causes which tend to the growth and decay of large towns in this part of India Lucknow, Fyzabad and Jaunpur owed their importance originally to their having been the seat of Muhammadan rulers, and they are now stationary or decaying, though all three are the head-quarters of districts and Lucknow is still an industrial centre Farukhabad was founded in the early part of the eighteenth century by a Pathán free-lance who raised himself to some position, and 50 or 60 years later it was of importance as a frontier station of the British with a large trade in the distribution of goods The opening of through railways which passed it by has affected it injuriously Benares, Allahabad, Bindhachal (included in Mirzapur), Ajudhia (included in Fyzabad), and Muttra are all of importance owing to the religious sanctity attaching to them, while Allahabad is also the capital of the provinces The cities which have thriven on account of their trade may be divided into two classes, *viz*, those in which the trade consists principally of the collection and distribution of produce and manufactured articles, and secondly those in which manufactures have begun to take an important part In the former are included Bareilly, Meerut, Sháhjahánpur, Moradabad, Koil, Saháranpur, Gorakhpur, and Jhánsi, while Cawnpore, Agra, Mirzapur, and Hathras fall in the latter category Agra owes its origin as a place of any importance to the fact that it was chosen by Akbar as a royal residence, but it would have shared the fate of many other similar towns if it had not risen as a trading centre Cawnpore and Hathras owe their positions entirely to the circumstances of British rule, while Mirzapur which was at its prime during the cotton famine in the American war has suffered from the substitution of railways for carriage by water The mere fact of being the centres of converging lines of railways has materially assisted in the development of Cawnpore, Agra, and Gorakhpur, and the new line from Fyzabad to Allahabad should improve the trade of the latter place

The total urban population has decreased from 5,314,328 to 5,273,573, and forms a little more than 11 *per cent* of the total, but as already stated this is chiefly due to a better classification of urban areas, and the actual number of towns above 10,000 in population has increased There has been very little variation in the percentage of urban to total population in particular districts even in those affected by the scarcity Of the total urban

population nearly one-half or 47·63 *per cent.* is found in towns of over 20,000 and 19 *per cent.* in towns between 10,000 and 20,000. Towns with 5,000 to 10,000 furnish 21 *per cent.* and smaller towns 12 *per cent.* The proportions in 1891 for the two classes of larger towns were 49·25 *per cent.* and 17·66 *per cent.* respectively a slight decrease in the total population of the largest towns and a rise in the smaller which is merely indicative of the present transitional stage of urban growth, which will in the future depend, in all probability more on the current of trade than on religious sentiment or the accident of a place being selected as the seat of Government.

The average population of a town in the provinces is 11 641 and of a village is 404. The figures for individual districts are apt to be misleading as a single large city in a district raises the average for towns, and in the case of villages there is a distinct variation in the average area which is larger in the west than in the east. The formation of the inhabited sites in villages also differs radically. In the west there is usually one main site and very few outlying hamlets in the same village, while in the east huts are scattered in small groups in parts of each village. As was pointed out in the report for 1891 this was probably due in the first place to the independent nature of the people in the western parts of the provinces who crowded together in compact sites as a better protection against the lawlessness of the period before British rule. The better type of cattle in use assisted in enabling the people of the west to carry manure to outlying parts of the villages, and thus made up in part for the advantages of scattering the habitations possessed by those of the east.

Of the total rural population 37 *per cent.* is contained in villages of the smallest size with population under 500 and 52 *per cent.* in villages with a population between 500 and 2 000 while the population of villages between 2 000 and 5 000 only form 10 *per cent.* of the total, and of larger villages 1 *per cent.* These proportions have varied little in the last ten years, and they give no indication of any appreciable change.

32. House Room.—The definition of a house is one of the most difficult problems in an Indian census. It has been shown that in these provinces the villages in the western parts contain large central sites with few outlying hamlets, while in the east hamlets are numerous. The house partakes of the same nature and in a western district large mud enclosures are found each containing a number of sets of apartments inhabited by separate families while in the east tenements are more easily distinguished. Vernacular nomenclature is generally loose, and the word *ghar* may be applied to the whole enclosure to a separate set of apartments or even to a single room. With such a variable standard it is clear that the average number of persons for house would not represent anything capable of comparison in different parts of the provinces, and that variations in the size of families or in over-crowding could not be detected. In 1891 the definition of a house described it as the dwelling place of one or more families having a separate entrance from the public way with the proviso that if it consisted of an enclosure inhabited by four or more independent families the parts of the enclosure inhabited by each family *might* be considered separate houses. In 1901 as suggested by

Mr Baillie in reviewing the results for the previous census, it was decided that no option should be left where more than one independent family inhabited an enclosure, and that the part occupied by each *must* be considered a separate house. The rule thus worded does not entirely remove the difficulty, which now lies in deciding when a family should be considered independent. In practice this was settled by considering all persons in a house who had meals together as belonging to the same family. The number of houses may therefore be taken as representing the number of independent families, and in spite of the small increase in the total population (1.76 *per cent* it has risen from 8,225,191 to 8,684,860 or by over 5½ *per cent*). The number of houses in towns has decreased by a small amount, so that the proportional increase in rural areas is greater. The average number of persons per house is now 5.49 instead of 5.7 in 1891 and 6.42 in 1881, but the figures for individual districts show that the rule was not uniformly observed and the real average number of persons in a family is less than appears from the statistics. Owing to the change in system a comparison of the details by districts at different periods is useless, but the figures for 1901 give some indication of the effects of the calamities experienced during the decade. In the western Sub-Hima-

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laya the lowest proportions are found in Bijnor (4.46) and Pilibhīt (4.61), in the Central Indo-Gangetic plain in Allahabad (4.85) and Hardoi (4.85), and in the eastern plain in Azamgarh (5.29), while in the Central India Plateau the scale of average population per house corresponds almost exactly with the degree of distress experienced in 1895 to 1897. The average number of houses per

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square mile has risen from 65 in 1881 and 77 in 1891 to 81. The variations in different parts of the provinces follow those for density, increasing fairly regularly from west to east, and being smallest in the Himalayan districts and the Central India Plateau. In the figures for cities the variations cannot be explained with certainty.

SUPPLEMENTARY TABLE I.—Density of the population.

Serial number	District.	Mean density per square mile.				Variation, increase (+) or decrease (—).			Net variation 1872- 1901 (+) or (—).
		1901.	1901	1901	+1872.	1901 to 1901.	1901 to 1901	1872 to 1901	
1	2	3	4	5	6	7	8	9	10
	<b>N.-W. Provinces and Oudh</b>	437.4	420.2	807.2	373	+7.2	+23.0	+21.2	+21.4
	Himalaya, West	96.8	80.2	79.9	78	+4.8	+10.4	+1.9	+17.8
1	Dehra Dun	142.4	140.0	120.8	118	+8.8	+20.1	+7.8	+26.4
2	Kaial Tal	117.1	118.7	120.7	101	-101.6	-2.0	+19.7	-22.9
3	Almora	88.0	78.8	82.2	68	+7.2	-2.4	+16.2	+20.0
4	Gadh Ali	76.8	73.4	62.6	56	+2.0	+9.6	+4.8	+20.2
	<b>Sub-Himalaya, West</b>	409.4	404.2	264.1	371	+8.2	+20.1	+12.1	26.4
5	Bareilly	311.4	280.4	263.1	260	+28.0	+8.2	+2.1	+27.4
6	Rudrapur	428.4	421.0	412.0	378	+18.4	+8.0	+27.0	+22.4
7	Muzaffarnagar	419.9	418.2	260.2	265	-2.3	+22.0	-1.8	+27.9
8	Philibut	242.8	242.8	222.2	208	-11.2	+21.6	-78.8	-22.4
9	Kheri	208.5	204.7	278.0	242	+6	+28.7	+26.0	+22.5
	<b>Indo-Gangetic Plain, West</b>	311.6	471.6	460.8	452	+40.1	+2.7	-14.2	+22.8
10	Moradabad	318.7	347.9	330.1	301	+30.8	+27.8	+20.1	+117.7
11	Bulandshahr	300.4	457.0	422.9	400	+96.4	+16.1	-7.1	+106.4
12	Aligarh	344.6	421.6	477.2	332	+76.2	+4.4	-27.5	20.8
13	Muzaffarnagar	311.8	428.1	417.0	415	+43.2	+8.2	+22.8	+117.2
14	Budhgaon	319.4	420.9	422.8	405	58.8	+7.1	-12.2	29.4
15	Varanasi	301.7	427.2	421.4	420	+44.6	-27.2	-8.8	11.7
16	Kashmir	428.1	402.8	426.0	425	+26.8	-21.7	-20.0	+24.1
17	Muzaffarnagar	428.7	443.0	421.0	412	+20.7	-24.0	+20.0	+26.7
18	Shahjahanpur	423.4	421.2	421.9	420	+2.2	+22.2	-44.1	-12.8
19	Moradabad	419.2	420.8	422.6	421	+4.1	+8.2	+11.2	+22.8
20	Muzaffarnagar	424.8	420.9	422.2	422	+23.6	+27.7	-78.8	-11.6
21	Aligarh	421.5	423.5	423.8	426	+18.2	+22.7	-20.2	-18.2
22	Kidwai	476.2	420.2	422.8	388	+44.0	+4.8	+21.6	+22.8
	<b>Indo-Gangetic Plain, Central</b>	542.7	511.1	500.1	474	+7.6	+41.0	+22.1	+74.7
23	Ban Banki	322.8	512.0	520.6	518	+42.6	+28.8	-28.4	+42.8
24	Fyzabad	377.4	570.2	500.9	500	+7.1	+22.4	+20.9	+117.4
25	Bellarypur	322.2	522.2	501.1	502	+8.0	+29.1	-21.9	+44.2
26	Parturpur	322.1	522.4	528.6	512	-7.2	+22.6	+46.8	22.1
27	Ben Banki	300.0	501.7	517.8	517	-1.7	+44.1	-21.4	11.9
28	Lucknow	346.6	527.0	427.8	325	+28.6	+22.2	-61.2	+22.8
29	Unnao	352.4	526.4	512.7	527	+27.9	+21.7	-22.2	+24.4
30	Etawah	522.8	476.0	422.6	417	+23.8	+21.6	+2.6	+118.8
31	Hardoi	478.1	478.8	427.7	406	-8	+21.2	+21.7	+71.1
32	Aligarh	420.4	420.2	427.9	447	-19.8	+21.2	+20.9	+22.4
33	Cannara	423.0	423.0	423.8	427	+17.0	-8.2	+1.6	+18.0
34	Patna	420.5	422.1	417.2	418	-7.2	+20.9	-1.8	+1.8
	<b>Central India Plateau</b>	187.6	215.4	210.8	207	-17.6	+4.8	+2.9	-9.4
35	Jalgaon	270.7	267.8	224.5	220	+2.4	-16.6	+21.6	+10.4
36	Baroda	276.1	220.8	221.6	220	-21.8	+9.0	-18.4	-22.9
37	Surat	200.8	224.4	221.6	221	-24.1	+2.6	-9.4	-20.7
38	Shrihar	188.6	178.1	181.0	187	-19.8	+17.1	+14.0	+11.6
	<b>East Satpura</b>	191.9	200.2	206.9	195	-14.4	-8	+16.9	-1
39	Mirzapur	191.9	206.2	206.9	195	-14.4	-8	+16.9	-1
	<b>Sub-Himalaya, East</b>	500.9	520.8	424.4	418	+1.4	+23.1	+71.4	+141.9
40	Naal	570.8	645.1	522.2	529	+25.2	+22.8	+64.8	+122.8
41	Gorakhpur	620.7	527.7	524.4	425	-8.9	+21.2	+121.4	+27.1
42	Gonda	467.7	500.6	412.6	414	-8.9	+24.6	-2.0	+23.7
43	Baharich	362.7	572.2	520.8	225	+22.8	+22.9	+22.2	+110.7
	<b>Indo-Gangetic Plain, East</b>	717.8	772.0	726.8	607	-45.2	+26.7	+122.2	+110.8
44	Bahar	720.8	802.7	806.0	607	-11.9	-2.2	+201.0	+122.8
45	Jamunap	729.9	727.9	722.8	622	-22.2	+21.6	+12.2	+118.0
46	Amunap	712.2	801.6	747.2	612	-21.1	+27.4	+124.2	+22.8
47	Bahar	671.6	702.6	673.4	671	-30.9	+2.1	+27.4	+20.6
48	Chitpur	628.9	727.2	628.4	601	-20.4	+22.9	+27.6	+22.9
	<b>Native States</b>								
49	Etawah (Sub-Himalaya, West)	522.1	522.2	522.4	-	+9.8	+9.9	-	-
50	Tal (Himalaya, West)	612	570	47.8	-	+6.4	+10.1	-	-

Note.—1. The case of the 14 districts marked (\*) density has been calculated on the population excluding that of the cities situated in them.

† For the Oudh districts the figures give the total for 1902, as no Census was taken in 1872.

SUBSIDIARY TABLE I—*Density of the population in cities.*

Serial num ber	City	Mean density per square mile.		Variation in- crease (+) or decrease (—)
		1901	1891	1891 to 1901
1	2	3	4	5
1	Agra	6,639	8,550	—1,911
2	Allahabad	3,817	3,935	—118
3	Bareilly	15,244	14,182	+1,062
4	Benares	21,742	21,976	—234
5	Cawnpore	37,538	35,604	+1,934
6	Farrukhabad	16,652	21,473	—4,821
7	Fyzabad	4,858	5,591	—733
8	Gorakhpur	11,958	*11,916	+42
9	Hathras	11,205	*10,311	+894
10	Jannpur	6,110	6,031	+79
11	Jhānsi	8,867	7,954	+913
12	Koil	17,608	17,079	+529
13	Lucknow	12,278	9,080	+2,298
14	Meerut	27,152	21,658	+5,494
15	Muzzapur	3,220	14,259	—11,039
16	Moradabad	18,324	27,718	—9,394
17	Muttra	12,980	*12,825	+155
18	Sahāranpur	8,953	*8,540	+413
19	Shāhjahānpur	14,518	20,257	—5,739

\*On area in 1901 Area in 1891 not known

SUBSIDIARY TABLE II.—Distribution of the population between towns and villages.

Serial number.	District.	Average population.		Percentage of population living in—		Percentage of urban population in towns of—				Percentage of rural population in villages of—			
		Per town.	Per village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	<b>H. W. P. and Oudh.</b>	11,641.44	403.72	11.22	88.77	47.69	19.09	21.21	12.09	78	10.41	51.90	37.01
	<b>Himachya, West.</b>	5,413.17	133.18	7.0	93.0	24.67	12.34	27.79	25.28	43	2.37	12.89	82.73
1	Dakra Dika	6,877.98	212.45	22.1	77.9	60.81	—	—	38.09	—	20.06	42.02	33.97
2	Kalal Tal	8,850.82	170.82	18.4	81.6	—	30.79	31.21	12.01	—	4.47	27.00	68.44
3	Almora	8,051.00	92.10	8.6	91.4	—	—	30.17	40.83	1.18	—	4.14	94.88
4	Gairwal	2,334.22	117.45	1.0	99.0	—	—	—	100.00	—	—	—	100.00
	<b>Sub-Himachya, West.</b>	11,472.87	424.20	14.9	85.1	47.08	24.91	18.21	11.30	78	10.21	52.33	37.45
6	Bahawalpur	11,201.98	518.18	19.2	80.8	55.15	15.51	9.25	18.36	1.75	10.40	60.18	27.67
7	Bawal	14,351.41	478.97	16.7	83.3	71.78	7.67	8.62	16.72	—	9.89	32.98	57.13
8	Bajpur	10,807.81	388.22	21.7	78.3	12.02	58.00	23.71	1.61	—	6.85	32.78	54.23
9	Phulwari	10,564.00	363.46	11.6	88.4	61.00	—	17.97	20.94	—	7.05	48.00	41.95
10	Khar	6,719.80	313.29	3.7	96.3	—	30.11	60.89	—	1.94	12.08	88.91	38.40
	<b>Indo-Gangetic Plain.</b>	11,182.44	554.20	15.8	84.2	46.91	16.61	23.81	12.77	1.44	15.75	33.36	47.45
10	Muzaffargarh	8,078.52	601.92	18.2	81.8	17.41	23.95	56.62	3.04	—	31.29	32.97	13.84
11	Muzaffar	10,161.92	316.92	17.6	82.4	43.97	14.10	20.10	12.82	2.88	11.45	36.89	13.48
12	Muzaffargarh	6,026.00	331.62	16.1	83.9	18.98	20.81	31.79	13.52	—	15.58	31.48	23.01
13	Aligarh	8,474.21	307.38	18.1	81.9	31.75	13.70	8.41	20.04	—	24.00	11.27	27.73
14	Muzaffar	10,183.03	513.22	16.0	84.0	58.97	—	21.10	22.92	2.77	26.32	33.73	17.19
15	Agra	29,412.34	862.40	22.1	77.9	79.21	7.16	7.69	8.23	1.90	22.29	34.32	20.64
16	Farrukhabad	11,737.27	479.33	19.6	80.4	60.27	23.97	20.78	6.01	1.86	11.40	32.10	52.98
17	Muzaffar	6,620.62	342.43	6.0	94.0	—	60.00	32.22	21.78	4.66	12.30	30.96	52.67
18	Kidwai	8,723.80	300.08	8.6	91.4	60.82	—	39.18	9.80	—	8.86	37.96	53.78
19	Kidwai	6,253.72	313.42	12.4	87.6	—	41.00	23.15	23.84	2.18	10.97	36.42	31.78
20	Kidwai	9,148.18	508.33	10.4	89.6	34.23	15.79	41.47	8.23	—	9.29	34.03	31.70
21	Muzaffar	16,837.30	354.56	20.0	79.9	73.79	4.23	14.40	8.00	—	6.88	43.41	44.98
22	Shahjahanpur	8,129.00	304.23	13.6	86.4	62.44	18.59	20.73	—	—	7.11	31.47	41.23
	<b>Indo-Gangetic Plain, Central.</b>	11,443.78	470.04	9.8	90.2	54.82	17.70	16.41	10.00	—	10.81	55.14	32.97
23	Cawnpore	25,231.57	630.81	17.4	82.6	40.40	—	8.63	8.90	—	37.10	13.86	30.00
24	Fatehpur	7,310.80	408.14	5.4	94.6	—	27.28	31.02	20.41	—	14.01	49.80	34.92
25	Aligarh	16,718.92	300.23	14.8	85.2	73.41	8.70	6.02	14.28	—	6.81	49.94	43.67
26	Lucknow	49,774.83	337.12	16.6	83.4	90.24	—	7.83	1.93	1.18	11.78	37.92	37.23
27	Unao	6,794.80	330.48	0.9	99.1	—	31.30	49.62	18.77	—	11.80	30.00	30.43
28	Benar	8,412.00	373.80	9.8	90.2	—	73.50	27.50	—	—	16.82	30.23	26.91
29	Benar	8,343.22	478.00	6.7	93.3	—	54.87	31.70	22.64	—	9.04	31.22	33.72
30	Haridwar	10,321.80	344.74	9.2	90.8	19.02	30.31	21.87	8.19	—	10.18	31.68	35.10
31	Fyzabad	13,900.00	388.08	10.2	89.8	43.18	18.87	15.37	12.01	—	6.82	30.82	40.07
32	Benar	6,320.00	437.00	—	100.0	—	—	100.00	—	—	—	—	—
33	Benar	4,737.22	413.48	3.0	97.0	—	—	—	—	—	—	—	—
34	Benar	6,743.60	341.62	8.7	91.3	—	23.81	23.20	23.80	—	12.14	34.90	33.87
	<b>Central Indo Plain.</b>	9,150.74	452.08	11.7	88.3	23.50	20.90	27.59	13.00	—	11.21	50.30	32.80
35	Benar	8,130.80	412.78	6.4	93.6	53.81	—	22.55	11.91	—	13.88	37.81	35.23
36	Benar	6,919.71	513.32	10.5	89.5	—	41.42	37.23	19.80	—	14.25	31.12	34.62
37	Benar	13,051.49	391.04	17.7	82.3	41.04	28.49	15.24	11.23	—	8.79	32.98	47.28
38	Benar	13,427.10	418.48	12.8	87.2	—	52.61	31.42	15.90	—	9.77	33.19	37.03
	<b>East Salween.</b>	15,783.67	238.80	10.2	89.8	72.21	10.22	8.97	8.24	—	2.04	35.22	61.90
39	Benar	15,703.87	238.80	10.2	89.8	72.21	10.22	8.97	8.24	—	2.04	35.22	61.90
	<b>Sub-Himachya, East.</b>	9,000.42	304.54	2.1	97.9	30.20	20.07	33.11	10.77	—	6.47	45.00	41.61
40	Gawalpur	8,037.05	370.04	5.4	94.6	32.00	6.19	10.72	13.82	—	7.12	47.02	43.44
41	Benar	8,898.72	362.40	1.8	98.2	—	72.60	19.67	7.93	—	4.83	31.04	62.78
42	Gawal	7,478.78	390.73	4.2	95.8	—	54.40	31.11	11.12	—	7.93	34.87	57.21
43	Kashmir	14,022.80	323.01	4.1	95.9	62.3	31.12	13.01	—	—	8.20	33.01	37.31
	<b>Indo-Gangetic Plain, East.</b>	12,203.07	321.06	10.9	89.1	40.12	17.09	23.16	9.83	1.32	6.82	45.10	41.17
44	Benar	14,271.40	323.17	23.8	76.2	20.80	4.62	—	4.37	—	6.13	40.42	47.42
45	Benar	1,770.71	323.04	6.1	93.9	47.09	—	—	13.07	—	4.13	38.14	43.40
46	Benar	8,828.15	320.41	7.6	92.4	57.14	—	15.77	17.09	4.62	9.32	37.07	30.21
47	Benar	7,327.92	321.07	11.2	88.8	—	22.21	32.83	4.01	—	27.28	41.99	23.97
48	Benar	7,013.54	300.77	6.9	93.1	—	50.02	2.15	12.23	—	6.47	43.91	47.33
	<b>X. The States.</b>	—	—	—	—	—	—	—	—	—	—	—	—
49	T. Sri (Himachya, West)	—	100.42	—	100.00	—	—	—	—	—	—	—	—
50	Benar (Sub-Himachya, West)	1,712.12	323.42	12.4	87.6	72.7	—	14.77	11.47	—	6.91	43.87	41.20

SUBSIDIARY TABLE III—*House Room in cities.*

Cities	Average number of persons per house		Average number of houses square mile	
	1901	1891	1901	1891.
1	2	3	4	5
Agra . .	4.4	5.58	1491.8	1533.3
Allahabad	4.2	4.95	8887.6	7936.4
Bareilly .	6.7	6.55	2293.5	2166.7
Benares .	6.5	7.29	3193.5	3316.5
Cawnpore	5.2	5.31	5791.9	6703.2
Farukhabad	5.5	5.51	2967.1	3486.0
Fyzabad ..	5.6	4.57	1241.0	1223.3
Gorakhpur	5.6	4.95	2103.3	* 2404.5
Hathras ..	7.2	5.21	2934.2	* 1976.3
Jaunpur . .	4.5	4.51	1353.7	1337.0
Jhānsi	4.7	4.80	1888.8	1583.2
Koil .	5.0	5.82	2041.2	2934.6
Lucknow .	4.2	4.78	2920.5	2086.4
Meerut ...	3.5	5.74	7780.0	3763.8
Mirzapur .	6.3	6.83	326.7	2085.0
Moradabad ...	5.5	5.81	3228.7	4766.5
Muttra	5.0	5.00	2254.0	* 2623.9
Sahāranpur	5.1	4.85	1739.3	* 1747.5
Shāhjahānpur .	5.8	5.49	2836.6	3684.2

\* On area 1901 Area 1891 not known



SUMMARY TABLE III.—House Rooms.

Serial number	District	Average number of persons per house.			Average number of houses per square mile.		
		1901.	1911.	1921.	1901.	1911.	1921.
1	2	3	4	5	6	7	8
	K W P and Onda	5.40	5.70	6.43	81.04	76.81	64.71
	Himalayas, West	5.17	5.74	6.25	17.97	15.76	13.68
1	Dadra Dm	4.44	5.23	4.37	33.03	36.41	37.61
2	Natal Tal	4.86	5.15	6.23	25.65	43.50	36.40
3	Almora	5.14	6.22	6.77	16.73	12.05	13.16
4	Gandrol	6.34	5.06	7.29	13.33	13.79	9.63
	Sub-Himalaya, West	6.09	5.85	7.37	73.70	78.50	80.07
5	Schirmeyer	4.74	4.90	10.45	96.86	91.13	41.40
6	Bardoli	7.00	6.80	8.00	80.03	112.46	74.29
7	Diwan	4.48	5.61	6.80	83.22	74.65	48.44
8	Pithuli	4.61	6.18	6.08	74.23	57.57	47.13
9	Kheri	5.51	6.78	6.53	83.47	89.73	47.07
	Indo-Gangetic Plain, West	5.08	5.80	6.23	90.06	84.41	62.19
10	Masfarragar	6.27	6.00	7.52	84.73	67.80	58.85
11	Morai	5.08	5.48	6.73	102.35	100.78	63.15
12	Dakshin	6.03	6.55	6.89	87.25	66.06	80.37
13	Alipor	5.04	5.03	5.30	121.06	100.01	63.50
14	Mutira	5.08	5.60	7.23	67.61	98.06	85.18
15	Agro	4.71	5.45	5.80	121.06	96.89	80.48
16	Farakabad	6.78	6.45	6.77	78.68	77.01	77.84
17	Malspur	4.74	5.78	7.66	102.41	77.67	60.13
18	Kidwah	6.12	6.00	6.81	76.82	71.64	62.33
19	Kash	6.03	6.83	6.84	90.17	63.81	50.53
20	Dadun	6.06	5.81	6.73	101.17	80.06	61.40
21	Muradabad	6.03	6.78	7.06	81.03	86.20	63.84
22	Shahjahanpur	6.43	6.31	6.93	85.10	85.03	70.25
	Indo-Gangetic Plain, Central	5.25	5.33	5.43	100.86	105.15	96.81
23	Chaurpore	5.25	6.13	5.87	91.81	100.70	84.45
24	Patalpur	5.04	5.07	5.30	84.73	81.81	80.03
25	Alakhabad	4.58	6.19	6.10	106.82	101.86	101.86
26	Jacknow	5.18	5.18	5.31	165.83	184.04	123.83
27	Unao	6.80	6.06	5.91	90.84	04.30	87.03
28	Rae Bareilly	5.20	5.23	5.27	119.31	104.06	108.86
29	Aligarh	5.74	6.18	6.25	84.66	77.12	67.01
30	Haridwar	4.83	6.00	6.73	97.80	78.03	63.43
31	Farakabad	5.18	5.31	5.31	120.36	123.27	123.12
32	Shahjahanpur	4.96	4.18	4.80	125.78	130.23	113.16
33	Patna	5.18	5.23	4.30	111.78	115.91	125.86
34	Dum Daulat	5.30	5.01	5.47	120.44	122.25	107.05
	Central Indo-Gangetic Plain	5.08	5.31	6.08	80.97	41.43	35.06
35	Bhila	4.09	4.07	5.06	45.86	40.44	40.30
36	Haridwar	4.90	5.07	6.07	40.63	40.27	36.50
37	Jaipur	5.18	6.01	6.27	33.21	33.03	28.80
38	Jaipur	5.40	5.83	6.27	60.03	47.67	48.41
	East Balpur	5.41	5.03	6.42	86.10	80.63	82.68
39	Mirzapur	5.44	5.03	6.42	89.10	80.63	23.85
	Sub-Himalaya East	5.08	5.83	5.83	90.50	95.45	84.37
40	Shahjahanpur	5.74	5.84	5.83	111.06	110.21	87.03
41	Bardoli	5.72	6.06	6.18	117.07	106.64	97.41
42	Gurgaon	5.44	5.80	6.25	91.43	87.25	70.80
43	Dakshin	5.78	5.03	4.83	69.43	67.53	64.08
	Indo-Gangetic Plain, East	5.03	6.18	6.50	122.23	120.06	116.43
44	Dumrao	5.80	6.80	6.00	114.43	121.12	111.73
45	Jamun	5.40	5.03	6.03	147.67	142.50	121.61
46	Oldiary	5.83	5.80	6.06	117.21	121.80	118.23
47	Balla	6.84	6.83	7.20	120.79	116.73	110.43
48	Amargur	5.20	6.11	6.84	121.20	121.16	114.93
	Native States						
49	Takri (Rajya ya, W ad)	7.13	7.21	6.70	9.03	7.93	5.43
50	Uttarpradesh (Rajya ya, W ad)	4.74	5.64	6.78	123.00	105.21	109.18

SUBSIDIARY TABLE IV — *Statistics of cultivation*

Seral number	District	Total area in acres.	Total area culturable	Normal area cultivated.	Area cropped more than once in 1899 1900
1	2	3	4	5	6
	N W P and Oudh	66,384,600	47,402,806	33,965,396	6,807,395*
	Himalaya, West	9,084,656	194,610	96,829	31,616
1	Dehra Dún ..	753,558	194,610	96,829	31,616
2	Naini Tal ..	1,483,528	†	†	†
3	Almora ..	3,403,033	†	†	†
4	Garhwál ..	3,439,537	†	†	†
	Sub-Himalaya, West	6,327,232	4,998,791	3,450,596	658,548
5	Sahsraunpur ..	1,425,794	1,034,631	824,421	164,605
6	Bareilly ..	1,010,988	893,317	762,612	211,026
7	Bijnor ..	1,150,026	957,274	639,375	57,953
8	Pilibhit ..	876,272	707,483	425,640	94,810
9	Kheri ..	1,864,152	1,406,086	798,538	180,154
	Indo Gangetic Plain, West	15,406,025	13,112,001	9,911,896	1,503,502
10	Muzaffarnagar ..	1,063,662	914,315	692,100	120,275
11	Meerut ..	1,511,978	1,336,913	1,079,176	242,952
12	Bulandshahr ..	1,221,128	1,090,674	853,407	222,968
13	Aligarh ..	1,247,330	1,043,540	901,035	199,628
14	Muttra ..	925,060	862,063	716,664	61,949
15	Agra ..	1,181,092	964,720	785,243	55,382
16	Farrukhabad ..	1,101,834	860,824	668,823	133,501
17	Mainpuri ..	1,086,549	768,200	570,993	56,331
18	Etáwáh ..	1,032,603	841,917	544,428	100,412
19	Etah ..	1,111,768	894,859	612,510	128,924
20	Budaun ..	1,290,714	1,178,340	848,651	89,526
21	Moradabad ..	1,461,161	1,349,646	1,003,292	87,509
22	Sháhjahanpur ..	1,121,106	1,010,087	734,174	4,134
	Indo Gangetic Plain, Central	14,454,674	11,576,260	8,310,922	2,048,662
23	Cawnpore ..	1,509,694	1,106,179	792,675	120,804
24	Fatehpur ..	1,048,658	780,667	561,599	84,941
25	Allahabad ..	1,828,301	1,429,789	1,079,692	192,454
26	Lucknow ..	618,924	494,040	347,395	80,525
27	Unao ..	1,141,945	905,176	595,285	128,274
28	Rae Bareilly ..	1,118,213	877,875	583,538	210,355
29	Sitapur ..	1,439,857	1,286,304	947,002	230,347
30	Hardoi ..	1,487,301	1,288,289	908,876	105,716
31	Fyzabad ..	1,116,183	926,096	675,673	243,517
32	Sultánpur ..	1,096,181	827,180	609,489	215,321
33	Partágharh ..	922,912	680,264	496,796	160,211
34	Bara Banki ..	1,126,505	974,451	723,903	296,197
	Central India Plateau	6,602,324	5,383,995	2,860,152	107,162
35	Bánda ..	1,958,437	1,597,303	877,991	19,259
36	Hamírpur ..	1,464,770	1,226,026	744,590	20,278
37	Jhansi ..	2,231,590	1,788,116	690,945	52,142
38	Jalaon ..	947,527	772,551	556,636	14,733
	East Satpuras	1,615,066	1,237,575	844,880	77,233
39	Mirzapur ..	1,615,066	1,237,575	844,880	77,233
	Sub-Himalaya, East	8,262,637	7,065,036	5,398,675	1,704,448
40	Gorakhpur ..	2,934,795	2,561,339	2,046,804	650,791
41	Basti ..	1,783,768	1,599,549	1,245,482	416,259
42	Gonda ..	1,850,979	1,563,949	1,170,718	432,889
43	Babráich ..	1,693,116	1,340,259	935,671	204,461
	Indo Gangetic Plain, East	4,631,956	3,833,978	3,082,956	656,174
44	Benares ..	569,617	507,766	472,368	65,527
45	Jamnagar ..	991,867	823,969	640,660	155,495
46	Ghásípur ..	891,130	771,299	610,701	112,916
47	Ballia ..	799,937	667,946	528,323	132,122
48	Azamgarh ..	1,379,385	1,057,998	830,901	209,295

\* Excluding Kumaon

† Reliable figures not available

SUBSIDIARY TABLE V—Statement showing the extension of canal irrigation.

Canals.	March 31st, 1881.				March 31st, 1901.				Increase or decrease.
	Main canal and branches.	Distribution-tariffs.	Navigable channels, canals, and drainage cuts.	Total.	Main canal and branches.	Distribution-tariffs.	Navigable channels, canals, and drainage cuts.	Total.	
Dela, Beldikhand and Major Canals	20	446	8	474	—	629	36	665	+191
Upper Ganges Canal	—	437	1,823	4,012	440	2,572	1,823	4,835	+823
Eastern Jumna Canal	—	129	613	843	120	606	453	1,240	+134
Lower Ganges Canal (including Fakhry Branch).	—	587	2,097	8,184	603	2,761	1,073	4,407	+1,203
Agra Ganges Canal	—	100	568	74	108	534	125	638	+140
Betwa Canal	—	188	341	29	168	303	20	600	+403
Hamirpur and Jalandhar	—	—	81	81	—	86	—	86	+15
Total	—	1,430	5,308	2,047	1,608	7,680	3,623	12,790	+2,617
Increase	—	—	—	—	+88	+963	+1,578	+2,617	—

SUBSIDIARY TABLE VI—Rainfall.

Revenue Divisions	Mean annual data.		Total rainfall in calendar year									
	Amount.	Mean number of years data used.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.
K. moun (with Dehra Doh)	28.89	28	53.53	52.01	51.70	59.48	53.91	53.82	70.83	78.13	61.50	64.53
Munro (without Dehra Doh)	29.80	28	23.80	27.78	30.77	36.63	35.91	33.81	33.14	36.85	19.99	33.99
Agra	29.33	27	30.80	31.43	33.91	30.86	37.07	14.79	31.97	33.83	21.58	30.98
Beldikhand	41.73	29	48.74	35.00	33.90	33.30	38.25	30.29	50.30	36.81	37.01	37.71
Alakhand	35.76	27	40.40	37.08	43.00	33.41	33.13	30.20	31.54	47.13	37.08	31.00
Bomra	40.71	26	23.00	40.84	30.08	61.96	30.33	36.43	40.80	30.74	40.17	37.18
Gomti	45.83	27	41.67	41.19	38.06	35.91	44.04	34.03	47.78	37.18	30.83	44.93
Lothian	38.03	23	41.89	40.01	43.04	30.00	33.47	21.24	31.84	41.36	37.37	36.14
Fynah	41.00	22	35.39	37.03	31.10	78.27	43.08	36.73	47.23	41.30	41.86	36.37
Provincial moun or shading Kumaon.	37.00	—	43.23	37.8	43.03	50.84	39.1	25.43	33.23	43.13	33.86	37.79

For nine months, April to December.  
† For twelve months.

**DIAGRAM showing the Urban and Rural population of the districts  
of the North-Western Provinces and Oudh.**

NOTE.—Each mark represents 50,000 of population—Urban population = † and rural = □ )

District.	250,000	500,000	750,000	1,000,000	1,250,000	1,500,000	1,750,000	2,000,000	2,250,000	2,500,000	2,750,000	3,000,000
Dehra Dún ..	†□□□											
Sahāranpur	†††††	□□□□□	□□□□□	□□□□□	□							
Muzaffarnagar	††.□□	□□□□□	□□□□□	□□□								
Meerut	†††††	†□□□□	□□□□□	□□□□□	□□□□□	□□□□□						
Bulandshahr	†††.□	□□□□□	□□□□□	□□□□□	□□□							
Aligarh ...	†††††	□□□□□	□□□□□	□□□□□	□□□□							
Muttra	††††□	□□□□□	□□□□□	□								
Agra	†††††	□□□□□	□□□□□	□□□□□	□							
Farakhabad	††.□□	□□□□□	□□□□□	□□□□								
Mainpuri	†□□□□	□□□□□	□□□□□	□								
Etawah	††□□□	□□□□□	□□□□□	□								
Etah	†††□□	□□□□□	□□□□□	□□□								
Bareilly	†††.□	□□□□□	□□□□□	□□□□□	□□							
Bijnor	†††.□	□□□□□	□□□□□	□								
Budaun	††□□□	□□□□□	□□□□□	□□□□□	□							
Moradabad ...	†††††	□□□□□	□□□□□	□□□□□	□□□□							
Shāhjahanpur	††.□□	□□□□□	□□□□□	□□□□								
Pilibhit	†□□□□	□□□□□										
Cawnpore	††††.	□□□□□	□□□□□	□□□□□	□□□□□	□						
Fatehpur	†.□□□□	□□□□□	□□□□									
Bānda	†□□□□	□□□□□	□□□									
Hamīrpur	†□□□□	□□□□										
Allahabad ...	†††††	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□						
Jhānsi ...	††□□□	□□□□□	□□									
Jalaun	†□□□□	□□□										
Banāras	††††.	□□□□□	□□□□□	□□□								
Mirzapur ..	††□□□	□□□□□	□□□□□	□□□□□	□							
Jaunpur	††□□□	□□□□□	□□□□□	□□□□□	□□□□							
Ghazipur	†.□□□□	□□□□□	□□□□□	□□□□								
Ballia	††□□□	□□□□□	□□□□□	□□□□□								
Gorakhpur	†††□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□
Basti	†.□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□				
Azamgarh	††□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□					
Naini Tal	†□□□□	□										
Almora ...	□□□□□	□□□□										
Garhwāl	□□□□□	□□□□										
Lucknow	†††††	†□□□□	□□□□□	□								
Unao	†.□□□□	□□□□□	□□□□□	□□□□□								
Rae Bareli	†□□□□	□□□□□	□□□□□	□□□□□	□							
Sitapur	†.□□□□	□□□□□	□□□□□	□□□□□	□□□□□							
Hardoi	††□□□	□□□□□	□□□□□	□□□□□	□□							
Kheri ...	†□□□□	□□□□□	□□□□□	□□□								
Fyzabad	††.□□	□□□□□	□□□□□	□□□□□	□□□□□							
Gonda	†□□□□	□□□□□	□□□□□	□□□□□	□□□□□	□□□□						
Bahraich	†□□□□	□□□□□	□□□□□	□□□□□	□							
Sultānpur	□□□□□	□□□□□	□□□□□	□□□□□	□							
Partābgarb ..	†.□□□□	□□□□□	□□□□□	□□□□								
Bara Banki	†.□□□□	□□□□□	□□□□□	□□□□□	□□□□							

N.B.—Half a unit is shown by a figure half the usual height

## Chapter II.—THE MOVEMENT OF POPULATION

83. **Rainfall.**—It will hardly be denied by the most earnest believer in the theory that the British administration is ruining India, that variations in the distribution and amount of rainfall materially affect the condition of the people. In dealing with the movement of population during the last decade, it is therefore necessary to describe in more detail, than was done in the preceding chapter the fluctuations in the amounts of rain received in these provinces. Over the greater part of the provinces, to ensure good harvests, it is necessary to have fairly heavy rain during the three monsoon months of July August and September and a few inches more during the winter months, December and January. If the rains do not commence by the first week in July the preparations for the autumn crop (*kharif*) are delayed and if there is a prolonged break in August or September this crop suffers while if the rains in those months are excessive floods are caused which damage it. The winter rains also may cause serious injury to the spring crop (*rabi*) or their failure may harm it, though a satisfactory rainfall at the end of the monsoon, may go far to ensure the crops against this. The first matter calling for notice in the decade is the unusually heavy rain in the winter of 1892-93, which induced rust and blight in Bundelkhand and was followed by violent hail-storms as the crops were ripening. The monsoon was also heavy in 1893 (45 inches against an average for the decade of 40) and in the central and eastern parts of the Gangetic plain and the Banda district the crops suffered. The winter of 1893-94 and the rains of 1894 were even more injurious than in the previous years, for similar reasons, and the rainfall of 1894 (57 inches) caused an outbreak of malaria which will be referred to later. The effects of this series of calamities was to render five divisions with a population of 30½ millions, partly dependent on food supplies from outside. The spring crop of 1895 was much damaged by blight and wind, and test relief works were opened in the Hardoi, Rae Bareilly and Sitapur districts while nearly two lakhs of revenue had to be remitted in Bundelkhand. The monsoon of 1895 which had begun well ceased early in September and though the total rainfall for the year was 36 inches, the unfavourable distribution caused the autumn harvest to be about 70 per cent less than the normal. The Central India Plateau and the eastern plain suffered especially in the former there had been a great extension of the *kans* weed owing to the excessive rainfall of previous years and the inability of the impoverished cultivators to prepare their land and in the latter the staple crop, rice was a failure in many places. The cold weather of 1895-96 was almost free from rain except in some of the western districts, which had not suffered, and the spring harvest of 1896 was only about 65 per cent of the normal. The deficiency was especially marked in the eastern submontane and eastern and central plains districts and in the Central India Plateau where famine had in fact begun. By the third week in May 260 000 persons were receiving relief in the Bundelkhand districts but the rains appeared in the third week in June and at the end of August this large number had diminished to 6000. Relief operations were also necessary in Hardoi Pilibhit, Garhwal

and Almora ceasing, except in Hardoi, soon after the commencement of the rains. Up to the third week in August the prospects were fairly good, as rain had been satisfactory, except in parts of the Benares and Gorakhpur Divisions, but it gradually became lighter and September and October were practically rainless. The effects of this are seen in the figures for canal irrigation, the area watered in the autumn of 1896 was nearly  $1\frac{1}{4}$  million acres as compared with a normal of  $\frac{3}{4}$  million acres, in the spring of 1897, 1,880,000 acres were irrigated by canals the normal being 1,219,000 acres. Towards the end of November a sudden storm gave fairly good rain in many parts of the provinces and benefited the young spring crops, but at the same time threw out of employment the labourers employed in irrigation. The rainfall during the remaining months of the cold weather would have been sufficient in ordinary years, but the spring crop had been sown under adverse conditions, and high winds in February and March 1897 caused much damage specially south and west of the Jumna. The general results of the weak monsoon of 1896 are reflected in the estimate of the harvests. The autumn harvest of 1896 is estimated to have produced only 2,055,000 tons against a normal of 5,370,000 tons, and the spring crop of 1897 only 4,431,700 tons against 7,468,700. The rains of 1897 began generally soon after the middle of June, but ceased, and a break followed lasting till the second week of July, when the rain commenced again, and the rest of the monsoon season was generally favourable. While the total rainfall in the year 1896 had only been 25 inches that for 1897 was 39. The rainfall of 1898 was satisfactory. In the cold weather of 1898-1899 there was a deficiency in the winter rains and the monsoon of 1899 ceased early, the total fall for the year being 36 inches. In 1900 a fairly well distributed rainfall gave nearly 38 inches.

34 **Trade**—The state of the provinces during the decade may also be

P 59, VII

illustrated by some figures showing the value and weight of imports and exports. Goods brought into, or taken out of, the provinces by road or rivers are registered in the case of Nepal and Tibet, and towards the close of the period posts were established on the Gandak, and Ganges to register the river traffic-trade with Bengal, but only the former and the rail-borne traffic are shown for the complete period. The year 1896-97 is conspicuous both as showing the largest value on the import side, and the smallest weight on the export side during the ten years. The increase in the weight and value of the exports during the last three years of the decade is also noticeable. The internal movement of food grain is discussed in detail in Chapter XI of the Resolution on the famine of 1896-1897. The net imports of food grains during the summer of 1896 into the affected districts of Bundelkhand amounted to 27,500 tons, and in the last quarter of that year 168,500 tons were received, over half of which went to the Allahabad Division, over a quarter to Agra and most of the balance to Gorakhpur and Benares. In the first quarter of 1897, 192,000 tons were received, over 70,000 going to the Allahabad Division. The spring harvest was so plentiful that in the next quarter there was a net export from the provinces, though the Allahabad Division still continued to import. It is especially noticeable that the prosperity in the Meerut Division was such that it continued to import grain till the second quarter of 1897, when it began

to supply the affected districts and there are indications that the holders of grain were not the large traders, but the cultivators and small village dealers. The commodity showing the greatest variation in the two years of stress was wheat, the exports of which from these provinces to the chief ports of India weighed 12 lakhs of maunds in 1896-1897 and over 90½ lakhs in the following year.

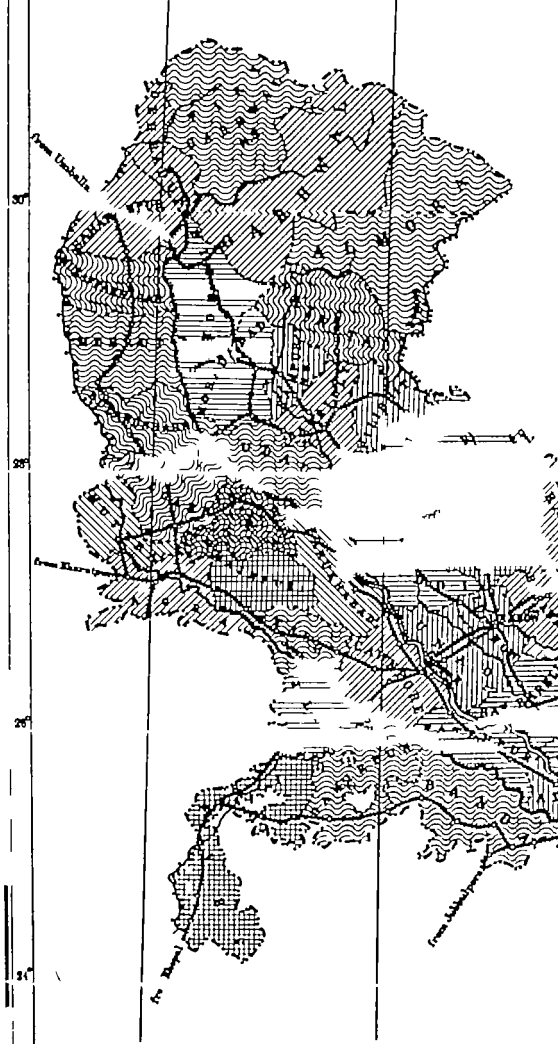
35 Disease.—There were three great outbreaks of cholera during the decade in 1891, 1892 and 1894 which affected considerable areas in the provinces. In 1896 it broke out with force on the relief works in Jhānsi and Banda, in which districts the annual death rates recorded from this cause rose to 9 and 6 *per mille* figures which are probably much below the true rates, as the people were disorganised by the famine, and were moving about the country. There was another outbreak in 1900 extending over a considerable part of the provinces. The total number of deaths from cholera in the ten years was 814,659. Small pox has been observed to have regular periods in these provinces, two bad years coming together after four years of comparative immunity. There were thus three epidemics in 1891, 1896 and 1897 but the total number of deaths from this cause in the decade was only 182,290.

The true index to the health of the people is the number of deaths from fever or rather recorded as from fever for the diagnosis cannot be accepted as correct. During the ten years 11,757,887 deaths were reported as due to this cause amounting to an average annual mortality of about .5 per thousand. The worst years as might be inferred from the description of rainfall given in paragraph 33 were 1894 (1,495,372), 1896 (1,205,964), 1899 (1,463,716) and 1899 (1,245,260). In 1894 the fever was the direct result of the excessive rainfall; in 1897 it played havoc with the population enfeebled by scarcity and in Bundelkhand its effects are said to have been increased by the disturbance of the soil caused by the relief works on tanks and roads. The outbreak in 1899 was chiefly confined to the western and submontane districts. Though a few outbreaks took place towards the end of the decade mortality from plague was not an appreciable item in the vital statistics of these provinces. It may however have very slightly affected the number of persons enumerated in the city of Benares, where it broke out towards the end of February 1901 not by reason of the number of deaths, but because people commenced to leave the city.

36 Movement of population in districts.—A general account of the variations of the population during the last thirty years was given in Chapter I, but more explanation is required of the alterations between 1891 and 1901. The total population has increased from 46,905,085 to 47,691,782 or by 17 per cent as compared with increases of 6.2 per cent and 51 per cent in the preceding decades, or a total increase of 13.5 per cent since 1872. It has already been stated however that the increase between 1871 (1869 in Oudh) and 1881 was probably due entirely to better enumeration, and that in reality there was a decrease. The increase in the twenty years 1881—1901 amounts to 8.02 per cent. The normal rate of increase estimated for these provinces in 1891 was 1 per thousand per year so that the actual increase has been little







# MAP OF PROVINCES & OUDH,

showing

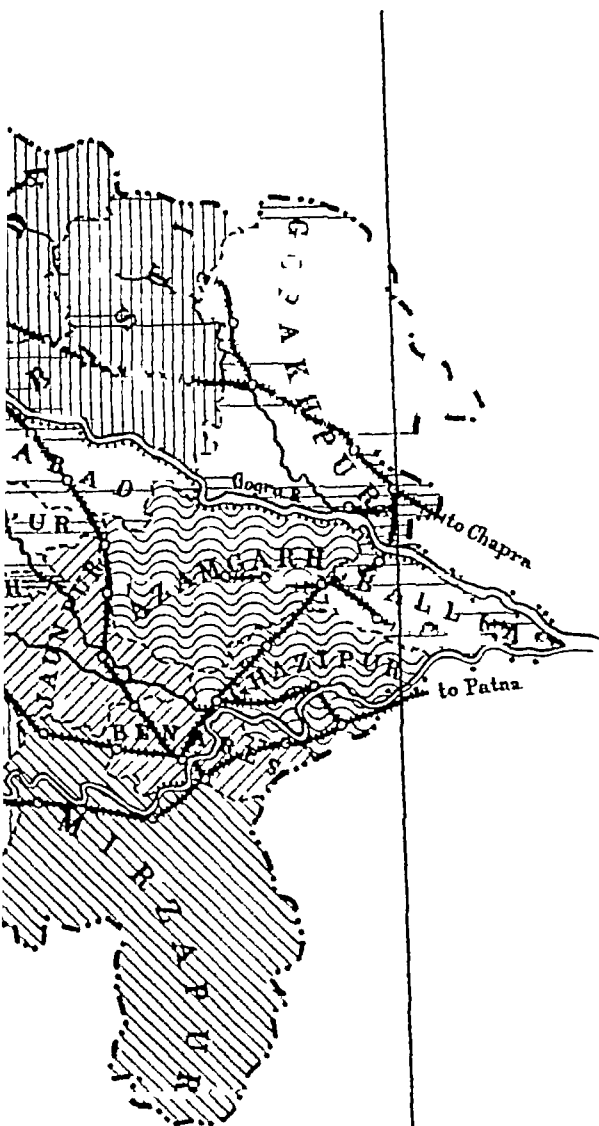
CHANGES IN POPULATION 1891-1901

Scale of Miles

100 Miles

## REFERENCES

Province or State Boundary — — — — —  
District Boundary — — — — —  
Railway Lines — — — — —  
N S  
Hindustani Agency



30°

Under 2 Per cent.

2 P C — 4 P C

4 P C — 6 P C

6 P C — 8 P C

8 P C — 10 P C

10 P C — 12 P C

12 P C — 14 P C

14 P C — 16 P C

16 P C — 18 P C

Over 20 Per cent

28°

26°

24°

N B In Districts coloured red population has decreased, and in others it has increased



more than half the normal rate Of the natural divisions, the western plain is distinguished at once by the large increase of *ten per cent*, and the Himalayan tract is the only other that has increased at a greater rate (*26 per cent*) than the provincial rate The western and eastern Sub-Himalayan districts, and the central plain also show increases, but these are small, being *15, 2* and *12 per cent* respectively The natural divisions in which there has been a decrease are the Central India Plateau (*84 per cent*), eastern plain (*71 per cent*) and East Satpuras (*68 per cent*) The Tehri State shows an increase of *114 per cent* and Rampur a decrease of *32 per cent* Taking individual districts there are thirty with a rate of increase varying from Kheri with *1 per cent* to Etah with *231 per cent* and eighteen which have decreased, the rates varying from *2 per cent* in Rai Bareilly to *115 per cent* in Azamgarh It will facilitate the examination of these variations to consider separately the areas that were affected by excess and deficiency of rainfall, and those in which the circumstances of the decade were more favourable

37 **Excessive Rainfall**—An unusually heavy monsoon affects the growth of population in three principal ways The most universal result is a large increase in the deaths from malarial and other fevers, and the decreased vitality resulting from this generally has a considerable effect on the birth-rate of the succeeding years It has already been stated that an excessive rain-fall damages the autumn crops, and if it extends through the cold weather may cause blight and other injuries to the spring crops This damage may be so severe as to cause distress The heavy rains of 1894 caused an enormous increase in the death-rate of the provinces, which amounted to *42.04 per mille* against an average for the previous five years of *31.27*, and although deaths from cholera amounted to *3.86 per mille*, the fact that fever was the chief cause is shown by the heavy death rates in the closing months of the year The Western Himalayas and the Central India Plateau escaped almost entirely from this epidemic of fever, and in the western plain the only districts that suffered badly were Agra, Farukhabad, Budaun, Moradabad and Sháh-jahánpur In the Sub-Himalaya west and east, the Mirzapur district, and in the eastern plain, the mortality was excessive in every district but Balrúch, while in the central plain every district, but Fatehpur, Partábgarh and Bara Banki was affected The second effect of the excessive rainfall, the reduction in the birth-rate of the following years, did not however become apparent in all districts where the death-rate had risen In all districts of the three western natural divisions, even including those in which the death rate was high in 1894, the birth rate in 1895 was above the quinquennial average with the single exception of Saháranpur where it fell from *42.39* to *38.14* The effect in the central plain and other natural divisions to the east of the provinces can best be illustrated by quoting the actual birth rate in 1895 with the mean for the previous five years in the following districts —

	1895	Average		1895	Average
Allahabad	27.2	32.56	Fazabad	25.05	35.78
Gonda	26.86	37.29	Sultanpur	29.81	39.49
Partábgarh	29.81	39.19	Gorakhpur	26.15	33.03
Basti	27.62	34.9	Azamgarh	21.88	31.42
Ghazipur	22.74	27.51	Mirzapur	28.83	35.55
Ballia	24.82	31.13			

The rains of 1895 were excessive in June and August in Rohilkhand, parts of the Lucknow Division, and in the east of the provinces, and this is probably the explanation of the fall in the birth rate in the western districts, Bijnor Moradabad, Pilibhit, Hardoi Shahjahanpur and Kheri, and continued low rates in Gonda, Bahraich, Basti Azamgarh and Gorakhpur.

38 **Deficient rainfall.**—The effects of a deficiency of rain in India are too well known to require repetition and the results of the early cessation, in most parts of these provinces, of the monsoon of 1895 and still more so of the failure of the rains in 1896 have been set out in detail in the Resolution on Famine Relief in these provinces published in November 1897 to which the reader is referred. The extent to which individual districts suffered is shown in the diagram on page 61 which exhibits the percentage of persons relieved on the total population between October 1st 1896 and October 30th, 1897. In considering the effects of the failure of the monsoons of 1895 and 1896 it must be remembered that the people of the provinces had already suffered from the losses incurred by an excessive and unseasonable rainfall in 1894 the effects of which alone had necessitated the opening of test relief works in the three districts Hardoi, Rae Bareilly and Sitapur. The failure of the rains of 1896 caused distress over the greater part of the provinces.

Reference has already been made to the decrease in birth-rate that follows the year of excessive mortality from fever. A greater reduction took place in 1897 but the difference between the

Diagram page 61.

result in subsequent years is very marked and the immense rise noted in 1899 after the effects of famine had vanished has no parallel in any district that suffered from fever even if the famine passed it by. It will now be convenient to discuss the case of the natural divisions in turn showing which of the districts in them have prospered and which have suffered from the two calamities briefly described above.

39 **Himalaya West.**—The eastern portion of the hill tracts in the provinces were generally prosperous and the Almora district shows an increase of 11·7 per cent spread over every pargana. It is reported that this district shows a distinct rise in the standard of comfort and that there is considerably more movement of produce in the district than formerly though there is no manufacturing interest. In the western half there was some distress owing to scanty rains in 1893 and 1896 which especially affected the Chakrata tahsil of Dehra Dún the increase in which is only 7·9 per cent while the population of the other tahsil of that district rose by 7·59 per cent. It is probable that better enumeration in the Tehri State accounts for the larger increase there (11·4 per cent) than in the district of British Garhwál (5·1 per cent). The Naini Tal district alone shows a decrease (12·7 per cent) which is most marked in the Tarai and Káshipur sub-divisions. The population in these is fluctuating and their position renders them unhealthy during periods of excessive rain.

40 **Sub-Himalaya West.**—The principal feature in this tract has been the damage caused by the excessive rainfall of 1891. The districts included stretch up to the commencement of the Tarai and in the case of every district but Kheri there has been a decrease in the tahsils bordering on

that tract Thus in Saháranpur the Rurkí tahsil shows a decrease of 1 25 *per cent*, in Bareilly Baheri has lost 7 05 *per cent*, in Bijnor, Najibabad and Nagina lost 1 93 and 17 05 *per cent* respectively and in Pilibhit the Sadar tahsil and Puranpur lost 7 63 and 6 87 *per cent*, every other tahsil in these districts showing an increase The pressure of high prices in 1896 undoubtedly affected these districts and the autumn harvest of that year was not good, while in the rains of 1897 malaria swept away many persons, especially of the poorer classes who had felt the rise in prices, but there cannot be the slightest doubt that in the district just mentioned the most serious check to prosperity has been an excess of rainfall In the Muhamdi tahsil of the Kheri district there was a slight decrease ( 24 *per cent* ), and here the effects of drought are traceable The Rámpur State a large portion of which is situated in or near the Taráí lost 3 2 *per cent*

41 **Indo-Gangetic Plain, West**—In considering the movement of population in this natural division, it will be advisable to divide the districts according to their position relative to the Jumna Ganges Doab In the first place we have the four northern districts of the Doab, Muzaffarnagar, Meerut, Bulandshahr and Aligarh, in which the population of every tahsil and almost every pargana has increased by large amounts The tract included in these four districts is by far the most prosperous in the provinces, served as it is by a main line of rail, fairly well supplied with metalled roads, and above all, fully protected by canals from the effect of drought, while its inhabitants include some of the best cultivating castes, and as has already been stated, the sturdiest peasantry in the provinces The greatest evil its inhabitants have to contend with is the danger of floods and waterlogging, and during the last ten years much has been done to lessen the effects of this, in the Bulandshahr district alone 400 miles of drainage cuts have been made at a cost of nearly a lakh of rupees, which has been amply repaid by the increased prosperity of the people During the wet year of 1894 and the spring of 1895 the inhabitants of these districts saved their water-rates, and it has already been shown that they were able to hold up their stores of grain all through 1896 in the hope of obtaining even higher prices What little distress there may have been felt was confined to a few of the poorest labourers, and the prevailing high prices have added much wealth to the community as a whole.

Next to these come the four Doab districts of the Agra Division, *viz*, Farukhabad, Mainpuri, Etawah and Etah, which lie almost entirely between the two rivers These districts had suffered much in the previous decade from waterlogging, and extensive reductions of revenue had been necessary They were recovering in 1894 and did not experience any considerable set back in that year, while the subsequent dry years were favourable to them, as they are to a large extent protected by canals In only one tract, the portion of the Etawah district lying south of the Chambal was relief required during the famine years, and that was to a considerable extent necessary on account of immigration from the more afflicted native territory further west Only two tahsils in these four districts show an actual decrease, *viz*, Kanauj in the Farukhabad district (2 63 *per cent*) and Karhal in Mainpuri, 1 92 *per cent*) and there is good reason to suppose that the decrease in these tahsils (both of which are unprotected by canals) is chiefly due to movements

towards the portions of these districts which were more prosperous during the decade. In fact, during the period 1881-1891 these two were the only tahsils out of eleven in the two districts that increased in population, and they illustrate the effects of the seasons on internal migration in districts. The Etah district shows the largest increase in the whole provinces ( $-3.1$  per cent), and this is to be accounted for not only by the excess of births over deaths, which amounted to  $15$  per cent on the population in 1891 but also by the return of residents who had left the district during the wet cycle of the previous decade and also by an increase of emigrants from Rajputana and other famine-stricken tracts. The net increase in this district since 1871 has been only  $4.2$  per cent.

The two districts of Muttra and Agra lie on both sides of the Jumna, but chiefly to the south and west of it. Both have increased in population by moderate amounts ( $6.9$  and  $5.6$  per cent), and in only one tahsil Bah in Agra, has there been a slight decrease of  $1.82$  per cent. It is again noticeable that the largest increase has been in the Chhata tahsil in Muttra which suffered in the previous decade from waterlogging. During 1896-1897 both these districts gave cause for anxiety and drought and scarcity are responsible for the lower rates of increase in population in the Mahaban and Sadabad tahsils of Muttra, and the decrease in Bah referred to above, but canal irrigation saved the districts from actual famine.

There remain the three districts of the Rohilkhand division north and east of the Ganges, viz. Budann, Moradabad and Shihjahanpur. Of these Budann has increased by  $10.7$  per cent as it escaped the effects of both an excessive and a deficient rainfall. The other two districts suffered in both ways and the damp northern tahsils of Thakurdwara in Moradabad and Poyan in Shihjahanpur and the drier tahsils of Bilari in the former district and Jalalabad in the latter show a decrease in consequence.

42. Indo-Gangetic Plain, Central.—In the case of the districts hitherto considered the principal factor operating to check the growth of population has been an excessive rainfall the effects of which were felt in increased mortality and a reduced birth-rate but we now come to the districts in which drought has played the chief part, though it must always be remembered that its effects were much intensified by the damage done by the previous wet years. The Cawnpore district shows a net increase of  $4$  per cent but a considerable part of this is due to the fact that the western and central parts of the district are protected by canals, and emigrants from the Fatehpur district and from Bundelkhand flocked in. In the Narnal tahsil in the south-east corner there was a decrease of over  $6$  per cent. In the Fatehpur district there is a decrease of nearly  $2$  per cent spread over every tahsil but it is most marked in Khajua whence emigrants departed to the more fortunate tahsils of Cawnpore. The Allahabad district is divided into three parts by the Ganges and Jumna, and in all three population has decreased but the most heavily stricken part is found in the tract south of the Jumna, which really belongs to Bundelkhand the Barn, Meja and Karchana tahsils in which the famine was most severely felt have lost  $15.1$  and  $6$  per cent respectively. The remaining districts of this division also suffered from famine due to drought. The two which have come off best are Sitapur and

Bara Banki though the proportion relieved in the former during 1896-1897 was the third highest in Oudh. The explanation of this lies in the fact that the neighbouring districts of Hardoi and Lucknow were even worse off, and much of the relief required in Sitapur was for strangers. The spring crops of 1897 were from half to two-thirds of a normal in the three districts, Sitapur, Bara Banki and Lucknow and their recovery has been good. In Hardoi, which has lost nearly 2 *per cent* of its population, excessive rainfall had caused severe distress by the summer of 1895, which was followed by failure of the crops owing to drought, and the spring crop of 1897 was not one quarter of a normal crop. In Unao the effects of famine were increased by migration from Hardoi. Drought is also the principal cause of the slight decrease in Rae Bareilly followed by the rains of 1897, which caused an outbreak of fever swelling the total death-rate to a degree higher than ever recorded here. In 1891 the deaths from cholera in this district amounted to 1 *per cent* of the total population. In the three eastern districts of Oudh, Fyzabad, Sultánpur and Partábgarh, emigration to Assam, distant parts of Bengal, and beyond India, begins to affect the movement of population appreciably. In the two first named districts the number of registered emigrants to the colonies amounted to three quarters and one half *per cent* respectively on the population of 1891. The districts suffered from scarcity but not from famine, and have several times in the decade been subjected to epidemics of cholera. In 1891 Partábgarh lost nearly 12,000, while the Sultánpur district lost nearly 19,000 persons in the same year from this cause, and in 1900 over 17,000, equivalent to a death-rate of almost 16 per thousand on the population of 1891.

43 **Central India Plateau.**—The four districts of Bundelkhand, with the three tahsils of Allahabad already referred to, include the tract which suffered most from famine. The people are of a totally different type from those who inhabit the north and east of the provinces, and their natural laziness as cultivators combined with the poverty of their land, renders them particularly liable to adversity. The prevailing soil is that known as black cotton soil which becomes unworkable with an excess of moisture, while the spring crops in this tract are more often affected by rust and blight during a cloudy cold weather than anywhere else in the provinces. It has been shown how the losses from the latter cause had already pressed on these unthrifty people, and reduced them to want before the rains had failed. In addition to other evils the tract suffers from the growth of a weed called *Lans* which is difficult to eradicate, and which spreads if neglected. The proportion of the number of persons relieved to the total population reached the high figure of 42.13 *per cent* in Bánda, and three of the districts have lost 10 *per cent* of the total population. To the effects of scarcity must be added those of outbreaks of cholera in 1894, 1895 and 1896 which seriously affected the population of these districts, and which, in all probability, were not fully recorded. One district, Jalaun, shows an increase in population of 8 *per cent*, which is due to special causes. The district was the only one which had shown a decrease in the preceding decade, and the comparative prosperity of the first few years after the last census had drawn back some of the emigrants. But there can be no doubt that the prime cause of the greater resistance offered in this district was the Betwa canal, which irrigated nearly 82,000



acres during 1896-1897 in this district or more than one-seventh of the area normally cultivated as compared with 8,000 acres in the year 1894-95. During 1900 in which year the Jhansi district was again on the brink of acute distress, and famine was raging further west, immigrants came in considerable numbers from Central India and Rājputāna to the Jalaun district, which has also gained from Hamirpur. There is no doubt that, but for the Betwa canal and the Manikpur-Jhansi Branch of the Indian Midland Railway both undertaken as protective works, the distress in this tract would have been infinitely greater.

44. **East Satpuras.**—The decrease in the Mirzapur district is to be accounted for chiefly by the effects of scarcity owing to drought. During 1897 the greatest difficulty was found in getting the jungle tribes to come on the relief works. It is probable also that emigration to the eastern districts of Bengal has increased, but no figures for 1891 are available.

45. **Sub-Himalaya East.**—In this tract the most adverse circumstances of the ten years affecting the growth of population have been cholera and fever while the population has also been affected by emigration. In portions of two districts, viz. the central parts of Gonda and the southern and east-central tahsils of Gorakhpur famine was also experienced but the most considerable decrease in any single tahsil (5.63) has occurred in the Tarabganj tahsil of Gonda, which was devastated by floods in 1894 and suffered less in 1896-1897 than other parts of the district. Bahraich and Basti which have increased in population escaped fairly well from the epidemic of 1894 especially the former which is naturally better drained and the higher rate of increase in it is also due in part to its having escaped more completely from the effects of scarcity in 1896-97 than Basti did. The Gonda district sent out over 14,000 registered emigrants to the colonies during the decade and its Kahars are noted as domestic servants and stretcherbearers. Their numbers have decreased from 55,000 to 49,000 in the ten years. The Basti district lost over 21,000 persons by foreign emigration.

46. **Indo-Gangetic plain, East.**—This natural division shows a decrease in population only second to that of the Central India Plateau and includes one district, Azamgarh, in which the rate of decrease, 11.5 per cent is the highest in the whole provinces. The diagram on page 61 shows that this was not due to the scarcity for in the black years 1896-97 relief was only required to a considerable extent in the Jaunpur district. Cholera is endemic in all of the districts included, but has not assumed the violent form it has elsewhere. The causes of the decrease are to be sought in the excessive rain fall in the earlier part of the decade and in the emigration which takes place to a larger extent from the tract than from any other area in the provinces regarding which more detailed information will be found in a later paragraph of this chapter. It is reported though exact figures are not available that emigration from these districts to Bombay is also considerable though it was checked in the period under report. Foreign emigration is large from every district but Benares, and from Azamgarh it has amounted to over one per cent of the population of 1891. The tract is largely rice growing and this suffers both from an excess of rain and from a deficiency and in addition to these climatic adversities the sugar and indigo

industries which were of peculiar benefit to the inhabitants, have been depressed by causes to be dealt with later. Apart from these adventitious circumstances, it must also be noted that this part of the provinces was by far the most congested, and the submerged thousands of its inhabitants are beginning to realise that they can earn more in distant parts of India and in other continents, than in the rice swamps of their native villages, while the improvement of railway and steamer communication has enabled them to undertake considerable journeys more easily.

**47 Summary**—The complication of the series of disasters which have affected the growth of population in the North-Western Provinces and Oudh during the last decade is the excuse for the detailed explanation of the movements by districts set out above, which may appear prolix. It will be convenient to sum up the general conclusions to be drawn. In the Central India Plateau, the portion of Allahabad south of the Jamna, and the Mirzapur district, a portion of Agra and Etāwah, and the Hardoi districts, the failure of the crops owing to drought in 1895 and 1896 has been the great cause of distress, and would have been sufficient to seriously affect the population, if the preceding seasons had been favourable, but its effects were intensified by the fact that they were not, though excessive rainfall had not been sufficient in these places to materially increase the mortality or decrease the birth rate. The same remarks apply, though the results have been much milder to the other districts of the central plain. On the other hand, in the Eastern plain, and the Eastern and Western Sub-Himalayan tracts, the predominant factor has been mortality due to disease caused by excessive rain, and a corresponding decline in the birth-rate, while the damage to the crops due to the same cause has probably been greater than the losses from drought. The western plain and the Himalayan tract, subject to the small exceptions noted in the remarks made above, suffered appreciably from neither flood nor famine, and a large part of it has materially prospered from the adversity of other regions in India. It has been reported from one district in which the famine was felt severely, that the principal trace of it remaining, is the readiness with which temporary wells are now made to irrigate spring crops on land, in which before 1897 nothing but autumn crops were grown, and except perhaps in Bundelkhand the recovery has been rapid everywhere. The Romans once gave a triumph to the General who, though beaten in every battle, "had not despaired of the state", and while not belittling the unremitting toil and forethought of the officers of Government during the late period of stress, those whose fortune it was to be near the ryot during the dark times of 1894—97 will not grudge him a palm.

**48 Towns**—It is unnecessary to add much to the remarks in the previous chapter on the growth of population in cities. The smaller towns have generally shared the vicissitudes of the districts in which they are situated, but variations in trade are also to be noted. Perhaps the most striking example of the damage that can be done to a town by railways is that of Ghazipur. Before the opening of the recent extensions of the Bengal North-Western Railway, this town was the chief centre of distribution of goods in the three eastern Ganges-Ghogra Doab districts, and it has lost over 11 per cent of its population, chiefly owing to the diversion of trade.

49 **Immigration.**—The total number of persons born in the districts where they were enumerated was 43,207,818 or nearly 91 *per cent* of the total population, as compared with 41 770 401 or 89 *per cent*. in 1891 Taking the provinces as a whole, however 98·55 *per cent* of the persons enumerated in 1901 were born in the provinces against 98·25 *per cent* in 1891 The number of immigrants from outside the provinces has thus fallen from 5,154,684 to 4 483,964 Several factors combine to affect the amount of immigration in a given district. Perhaps the most constant is due to the rules affecting marriage amongst Hindus which will be referred to later Briefly it is usual for a man to marry in a different village or town from that he resides or was born in, and in these provinces there is a general tendency to take brides from the east. The latter tendency is the result of the principles that a woman must marry a man equal or superior to her in social status, and generally speaking the social position of members of a given caste decreases from west to east. A numerical illustration of the effect of this can be given by contrasting the percentage on the total female population of females enumerated in the districts on the western border of the provinces born in all districts of the provinces (column 158 Table XI page 159 Part II) with the same percentage in the border districts on the east.

Saharanpur	... 97·56	Balla	... .. 96·09
Masaffarnagar	... 97·46	Ghaidpur	... .. 96·63
Meerut	... 97·31	Benares	... .. 95·88
Bulandshahr	... 97·28	Mirzapur	... .. 97·17
Aligarh	... 96·62	Gorakhpur	... .. 96·67

The Gorakhpur district is the largest in population in the provinces and has also a large area, and its breadth from east to west is considerable.

The extent to which marriage is responsible for migration is further illustrated by the difference in the proportions borne by male and female immigrants to the total population of each sex. In the three hill districts marriage usually takes place within the district, and immigrants are chiefly males who leave their families elsewhere. In every other district in the provinces the percentage of female immigrants on the total population is greater than is the case with males. The degree of difference between these percentages is dependent on migration for other causes also so that it is impossible to discuss it in detail. For example in the case of Gorakhpur the difference is only 2 but this is a district to which many males come to labour on the land or to cultivate whose families remain at their homes. The other factors are chiefly concerned with variations in agricultural prospects and in trade and are not so constant. Canal irrigation, drainage excess or deficiency of rainfall development of trade and extensions of railways all play more or less important parts.

In comparing the amount of immigration in different natural divisions or districts regard must be had to the size and population of these for obviously the larger the area taken, the less the number of immigrants.

Allowing for this it is clear that excluding the hill districts, immigration decreases as we pass from west to east. In the Indo-Gangetic plain west 9,552 persons out of every 10 000 enumerated in it were also born in one or other of the

districts it includes In the central plain with an approximately equal area and population the proportion rises to 9,657, while in the eastern plain with a smaller population and area it is 9,677. In the western Sub-Himalayas it is 9,249 as compared with 9,740 in the eastern The largest amount of immigration in single districts is found in Naini Tál where only 5,574 out of every 10,000 enumerated were born in the district, and Dehra Dún where the proportion was 7,750 The circumstances of the Naini Tál district have already been explained in describing the natural division in which it is situated The greater portion of its enumerated population is found in the Bhábar and Taráí, and most of this consists of immigrants from adjacent districts who numbered 4,184 out of every 10,000 enumerated, the chief districts supplying emigrants being Bareilly (2,159), Bijnor (2,140), Moradabad (4,569), Almora (1,208) and the Rámpur State (4,234) The total population of the Dehra Dún district is very small, and the proportion of district-born is affected by numbers that would not affect an ordinary district Excluding these two abnormal districts, the lowest proportion of district-born (and consequently the highest proportion of immigrants) is found in Lucknow (8,324), Muttra (8,342), Jhánsi (8,369), and Etah (8,439), every other district showing a higher figure than 8,500 Muttra and Jhánsi are districts bordered by Native States, and there is a continual movement to and fro between native states and contiguous British territory of men who are unable or unwilling to meet their engagements Nearly one-third of the total population of the Lucknow district is contained in the city of Lucknow, and cities of this size whether increasing or decreasing inevitably attract a large foreign population The Etah district, as has been shown, suffered from adverse circumstances during 1881-1891, but recovered during the period under consideration While in 1891 the total number of persons born in Etah who were enumerated in other districts of the provinces was 135,600, it was only 116,642 in 1901, showing that people had returned home when bad seasons passed away The details of the population of all these districts also show that they draw more than the average number of persons both from contiguous districts, and from other parts of India, while in Lucknow 40 persons out of every 10,000 enumerated were born beyond Asia

P 55, II, 4 and 5

The districts in which immigration is least considerable may be grouped in two classes The two purely hill districts, Almora and Garhwál, and the Native State of Tehri show the highest proportion of district-born residents, the reason being that the inhabitants of the plains object to the climate of the hills, and in addition there is nothing to attract them there The Partábgarh, Jaunpur, Gházipur, Ballia and Azamgarh districts do not favour immigration because their population is excessive, and there is no room in them for further expansion of cultivation, and no prospect of much improvement in trade

The birth-places of the immigrants are of some interest, and out of every 10,000 persons enumerated in the provinces 103 were born in contiguous provinces or states in India, 39 in other parts of India, and three in countries beyond Asia, the proportion born in Asia beyond India being inconsiderable The actual number

P 55 II, 4-8.

of persons born in the provinces and states of India which touch these provinces are —

Central India States	...	...	199,819
Panjab	...	...	180,535
Bengal	...	...	123, 64
Rajputana States	...	...	126,536
Nepal	...	...	48,456
Central Provinces	...	...	10,513

and the numbers born in other parts of India are insignificant. The number of persons whose origin is in some country of Asia outside India is 2 142, the greatest numbers coming from Afghanistan (966) and Tibet (515). Out of 15 742 born in Europe, 15,881 come from the United Kingdom. The other continents supply insignificant numbers, Africa 146 America 4\*3 and Australia 125.

The figures for individual districts, besides those already noted, require little explanation. The districts of Pilibhit and Kheri, where the proportion of immigrants from contiguous districts is high have large areas of culturable waste still to be brought under the plough. Mainpuri and Jalaun like Etah, lost in population between 1881—1891 and the increase in Etawah during that period was much less than in the previous decade. Immigration from more distant parts of India is most marked (excluding Dehra Dún) in the districts of Cawnpore and Lucknow where large cities are found and Benares and Muttra which contain religious attractions. Immigration from other parts of Asia is only appreciable in the Himalaya west, which borders on Tibet. Persons born in other foreign countries are proportionately numerous in Dehra Dún owing to the number of Europeans who have settled there, in Bareilly and Lucknow by reason of the large garrisons of British troops and in Agra, Jhānsi and Cawnpore which are trading and railway centres, and also contain troops.

50 Immigration in Cities.—In the third part of Table XI will be found some statistics of the birth-places of the residents in cities, which are reduced to the proportion per 10,000 in subsidiary Table II. It is perhaps to be regretted that a distinction was not made at the time of enumeration between those born in the city itself and the district in which it is situated. In the case of Cawnpore, Farukhabad, Fyzabad Hathras Jhānsi, Mirzapur and Shāhjānpur it must be noted that the city is close to the border of the district it belongs to while the districts surrounding Benares and Lucknow are small both of which facts tend to increase the proportion of immigrants shown. Allowing for these facts, it is clear that the important trading centres, Cawnpore Jhānsi and Hathras stand out as having the largest proportion of immigrants, closely followed by the sacred towns of Benares and Muttra. At the other end of the scale Bareilly Moradabad Shāhjānpur and Gorakhpur are primarily important as the chief towns of their districts and as centres of distribution rather than production. Columns 3 4 and 5 of subsidiary Table II show that the greater part of the immigrants in these cities come from the districts adjacent (not necessarily contiguous) to each shown in detail in Table VI part III.

The figures by sexes indicate the difference in nature between immigration in districts and in cities. While in

F 84, II, 8-12.

the former the proportion of immigrant females exceeds that of males, in cities the proportion is usually reversed.

51 **Emigration in India**—Subsidiary Table III which shows emigration in India is only complete, as far as districts are concerned, in column 4. Details by districts of birth for persons enumerated in other provinces of India were only supplied from the Panjáb, Assam, Bengal, the Central Provinces and Rájputána. It is unfortunate that owing to the circumstances of the Presidency the details were not available (except to a small extent) for Bombay in which nearly 68,000 persons born in these provinces were enumerated. For the provinces as a whole the figures are complete, and they show that of the total number of persons born in these provinces, who are now resident in India, 371 *per cent* are living outside the provinces, against 202 *per cent* in 1891. The natural division, the inhabitants of which seem most pleased to leave their native home, is the western plain which contains only 87.91 *per cent* of the persons born in it, and the next is the eastern plain with 88.02 *per cent*. The absence of details for birth-place by districts has, however, affected the results for the Central India Plateau which is honeycombed with *enclaves* belonging to the Central India States, and the figure for which, 91.78 *per cent*, should certainly be lower. Columns 4 and 5 of subsidiary Table III indicate, however, a radical difference in the nature of the migration. One thousand and forty-three out of 10,000 of the persons born in the western plain are living in other districts of the provinces, while only 166 were enumerated in other parts of India. In the case of the eastern plain the figures are 661 and 537, the increase in residents in other parts of India pointing clearly to the larger amount of emigration to distant parts. The same result appears from comparing the percentage of emigrants by sex on the corresponding numbers of district born. As a rule it will be seen that the percentage of female emigrants exceeds that of males, and special conditions are present where the proportion is reversed, as for example in the case of Ballia, or the difference is less marked, as in the other districts of the eastern plain, a few districts of the central plain, such as Allahabad and Rae Bareilly, and the Gorakhpur, Basti and Gonda districts of the eastern sub-Himalayan tract, from all which emigration to distant parts of India goes on.

52 **Variation in internal migration**.—The percentage on the total population of the population born and resident in the provinces has risen from 98.31 to 98.55 in the decade, and there is a similar increase in every natural division, except the Mirzapur district (East Satpuras). The increase is not, however, found in every district and its causes are various. In most of the districts of the western plain it is probably due to the fact that the comparative prosperity enjoyed there during the decade has led to an increase in the home-born population, greater proportionally than the increase amongst immigrants, and it must be remembered that while this division has a large number of immigrants, the children of the latter born in these provinces go to swell the total of district-born, the same remarks also apply to the other districts of the provinces which did not suffer from famine. Over the large extent of the provinces in which scarcity and famine prevailed the explanation is more complicated. If, however, the proportion of district-born to the total population of each district be examined by *sexes* instead of taking both sexes together, considerable light is thrown on the difficulty. Thus, in

P 57, IV, 34

1891 the number of males born in districts where they were enumerated was 95.6 per cent of the total male population, while for females the percentage was 81.7. In 1901 the figures show 92.8 per cent for males and 88.2 per cent for females. Examining the figures in another way we find that the number of females enumerated in the district where they were born has increased from 18,587,093 to 20,365,803 or by nearly 10 per cent., while the number of males has fallen from 23,238,308 to 22,842,015 or by nearly 1½ per cent. These results show that there has been a tendency amongst males to migrate more and amongst females to migrate less during the decade, and thus stated the problem admits of easier solution. It has been stated that the years 1895, 1896 and 1897 were years of considerable stress throughout the provinces. Such years are promptly declared unlucky for marriages by the Pandits who foresee small gains to themselves. The Sambat year 1956 in which a conjunction of stars took place which is said not to have happened since the Mahabharat war was also considered extremely unlucky and during the year 1899 very few Hindu marriages took place. Not only were marriages fewer but the number of cases in which married women had proceeded to live with their husbands was also reduced. It has also been shown that the practice of marrying between members of families residing at a distance is the most considerable factor in inter-district migration and it is obvious from the figures just stated, that the decrease in the number of marriages which it is known occurred, has very appreciably diminished migration amongst females. The diminution is, in fact so marked, that it more than balances the increase that has taken place in migration amongst males. The proportion of immigrants of both sexes to the total population has increased in the two native states of Tehri and Rampur and in the British districts of Garhwal, Cawnpore, Allahabad, Hardoi, Jalaun, Mirzapur and Benares, but male immigrants have also increased in Bulandshahr, Farukhabad and Etah. It is an eloquent testimony to the excellence of the system of famine relief in these provinces, that migration has not been more considerable. The largest movements traceable to this cause are from Banda to Allahabad, from Hamirpur to Jalaun from all four Bundelkhand districts to Cawnpore, from Shahjahanpur and Hardoi to Farukhabad and they are much smaller than might have been expected. Columns 5 and 6 of subsidiary Table IV compare the percentage of variation in the number of district-born with that of the total population. In most districts, as might be expected from the conditions of the decade, the district-born have increased in a greater or decreased in a less ratio than the total population has. The exceptions admit of explanation in most cases. The Bijnor district, ordinarily prosperous, suffered both from fever in the early years of the decade, and scarcely later so that the district-born population has decreased. The total population has also decreased but to a less degree, probably because of immigration to break up the cultivable waste still to be found in this district. The Basti, Gonda and Bahraich districts all offer facilities for extended cultivation and while they suffered from fever their losses in the famine were not so serious. They are also districts from which emigration takes place and it must be noticed that a district situated like these may be at the same time favouring both immigration and emigration, for the cultivators who break up new land must have capital while the class of emigrants is chiefly drawn from the poverty

stricken labouring castes Cawnpore and Allahabad have attracted greater numbers of people from the famine districts of Bundelkhand than in 1891, and Jalaun which escaped with least harm has gained from native states, and a small number from Jhānsi. In the three eastern districts, Benares, Ghāzipur and Azamgarh the difference must be assigned to increased emigration

**53 Migration to Feudatory States**—Of the two Feudatory States in these provinces, Rāmpur gives 65,705 to British territory and receives 73,929, but the details by sexes show that marriage plays an important part in this movement. The number of persons, born in Rāmpur, enumerated in Naini Tāl shows a different condition, males numbering 10,033 while females are only 8,816, which is explained by the fact that a good deal of the cultivation in the Naini Tāl district at the foot of the hills is done by immigrants who do not always take their families with them

The Tehri State gives 7,739 persons and receives 7,508. The great majority of the former are found in the Dehra Dūn district (4,400 males and 2,405 females), and the latter go chiefly from Garhwāl (3,267 males and 3,408 females)

**54 Variation in Migration to other parts of India**—The number of persons born in these provinces who were enumerated in other parts of India including the states of Rāmpur and Tehri, has risen from 1,432,395 to 1,606,809, but the details by provinces show fluctuations to be attributed to the circumstances of these and of other provinces during the decade. Emigrants from these provinces may be divided into two great classes, those who seek work, or in the case of females, are married, in districts adjoining these provinces, and those who go to distant parts of India. The provinces and states which border on these naturally draw considerable numbers of the former. Thus out of 497,102 persons born in the North-Western Provinces and Oudh, who were enumerated in Bengal 110,369 were enumerated in the six districts Gaya, Shahabad, Saran, Champaran, Hazaribāgh and Palamau, and 186,129 of the 319,694 persons resident in the Central India Agency who were born in these provinces, were found in the Baghelkhand and Bundelkhand agencies, while the figures for the Panjāb and Rājputāna which also border on these provinces show similar results. The provinces to which the second class of emigrants go in considerable numbers are Assam, Bengal, (eastern portions) Bombay, Burma, the Central Provinces, and Hyderabad, and the attractions are field labour and cultivation in the case of Assam, Burma, and the Central Provinces, personal services and industrial employment in Bengal, the mills in Bombay, and service in the army and other branches in Hyderabad. The pressure of hard times in these provinces during the last decade is probably responsible for the considerable increase in the number of emigrants in the following provinces, which enjoyed comparative prosperity —

	1891	1901
Assam	57,851	108,900
Burma	18,228	33,453
Bengal	364,925	497,102

Plague, famine and the depression in the mill industries of Bombay at the close of the period account for a fall from 85,732 to 67,822 in the number enumerated in that Presidency and the Bombay report shows that



this is probably due to mortality and not to any general return of the emigrants to their homes. The Central Provinces suffered more severely than these provinces from famine, and the economic migration to that part of India received a check, only 94,698 persons being enumerated there who had been born in the North Western Provinces and Oudh, against 123 004 in 1891. The record of the districts in which the emigrants were born makes it possible to indicate the parts of the provinces from which migration takes place. Out of 231,605 emigrants in the Panjab 140,366 were from the five southern districts of the Meerut Division and Muttra, and it is probable that a large proportion of the 15,13 persons who did not state their district of birth came from the same districts. 58 660 of the 74,114 emigrants in Rājputāna came from the two border districts, Agra and Muttra, two-thirds of these being women. Out of 101 482 enumerated in the Shahabad Saran and Champaran districts of Bengal 94,000 belonged to the border districts, Gorakhpur Ballia Ghāzipur Benares and Mirzapur. Turning to the question of emigration to more distant parts of India, it is unfortunate that the record by districts in Bombay city was too incomplete to give any information. In Assam out of 108,900 emigrants 42,772 belonged to Ghāzipur and the other districts supplying over 1 000 are Azamgarh (20,604), Jaunpur (8 677) Ballia (7 645) Benares (6 621), Allahabad (4 125) Mirzapur (3,833), Gorakhpur (2 450) Partibgarh (2,075) and Rao Bareilly (1 047). The principal districts in Bengal where emigrants from these provinces are found, apart from the border districts, are Howrah (59 725) the 24 Parganas (46,291) Calcutta (90,337) and Mymensingh (36,891). The original homes of the majority of emigrants in the first three districts appear from the following figures —

Born in	Enumerated in		
	Howrah.	24 Parganas.	Calcutta.
Allahabad	— 1,966	1 577	6,045
Azamgarh	— 4,752	7,863	6,279
Ballia —	12,445	6,911	5,177
Benares	— 2,472	3,632	14,292
Ghāzipur	— 5,576	12 415	10,634
Jaunpur	— 4,425	3,797	9,316
Mirzapur	— 3,029	2,092	4,283

The emigrants in Mymensingh come chiefly from Azamgarh (1 849) Ballia (12 476) Ghāzipur (2,868) and Gorakhpur (5 164). These figures showing the exact district of birth of emigrants to distant parts of India are of interest and have been obtained for the first time in the present census. In the Central Provinces emigrants from the North Western Provinces and Oudh are chiefly found in Saugor (12 791) Jubbulpore (21,388) and Nagpur (10 415). The figures for other parts of India do not call for remark but the increase in emigration to Burma proves the disposition of the inhabitants of the North Western Provinces to seek a livelihood farther afield.

55 **Emigration outside India.**—Coolies emigrating to the West Indies to Fiji and Natal are registered. The returns for the ten years 1891 1900 (both inclusive) show that 135 561 were registered in these provinces, but that 147 783 were registered in the whole of India who were born in these provinces. The reports do not show the birth places of the

emigrants who returned each year, but an estimate can be made of the number who belonged to these provinces. In the decade 172,534 emigrants left all parts of India, and from the figures quoted above it may be assumed that about 140,000 actually left these provinces. If the same proportion holds in the number returned, about 33,300 out of the total 41,034 who came back, belonged to these provinces and returned to them. The net loss by foreign emigration in the ten years has thus been something over 100,000. The districts supplying the largest numbers in the ten years have been Basti (21,234), Azamgarh (17,752), and Gonda (14,005), but the following have also sent over 5,000, *viz*, Fyzabad (8,854), Ghazipur (8,534), Jaunpur (7,814), Gorakhpur (7,568), Allahabad (6,181), and Sultānpur (5,584). The Ballia district which supplied 1,477 in 1891, has only sent 4,288 in the ten years.

56 **Vital statistics**—The results of the census at regular intervals supply a means of estimating the accuracy of the record of vital statistics, which are collected in the manner shown below.

57 **Rural areas**—In rural areas in the North-Western Provinces and Oudh, there is no compulsory registration of vital statistics by the public, except in the case of persons subject to the provisions of the law for the prevention of infanticide. Such persons belong exclusively to certain sub-divisions of a few castes, and the law is only in operation in regard to members of these sub-divisions in certain villages. The total number of people proclaimed under the law was only 44,173 on April 1st, 1901, and the greater part of these were in the Agra Division. Their duties in this respect are laid down by rules sanctioned by the Government of India under the Infanticide Act VIII of 1870, which have the force of law. When a clan is proclaimed in any village, a register is drawn up showing the names and relationship of every person belonging to it. There are separate columns for the sexes, and adults are distinguished from children under the age of six. In the case of children the register shows the date of birth and the age which for convenience is reckoned as one year on the first of April succeeding the date of birth, and is increased by one year on each succeeding first of April. The person registered as head of a house is bound to report immediately to the *chaukidār* (village watchman) the occurrence of every birth and death and the illness of any female child in his family, and midwives are bound to report to the *chaukidār* any birth or illness of a newborn child in a family belonging to a proclaimed clan in the village where they reside, if such an occurrence comes to their knowledge. The village watchman must immediately report to the officer in charge of a police station the occurrence of a birth of either a male or female child in a proclaimed family, the death of a female infant under one year of age, and of a male infant under six months, the illness of a female child, and the removal of a pregnant woman to another village. In the case of all reported deaths of boys under six months of age and of girls up to twelve months, inquests are held by the Police. All other deaths, removals and arrivals are reported by the watchman on his periodical visits to the police station. In villages where the crime is believed to be specially rife, Government may direct that the head of a house shall personally report to the officer in charge of a police station every pregnancy occurring in his family at some period before the seventh month, but this provision is very rarely enforced.

The villages are visited once a month by the officer in charge of the police station and the registers corrected where necessary and these are also checked after enquiries in the village by the District Superintendent of Police, and by Magistrates in their cold weather tours. In spite of the care taken in the preparation and maintenance of these registers it must be admitted that implicit reliance cannot be placed on statistics compiled from them. The proclaimed persons are anxious to be exempted and probably conceal both the births and the deaths of female infants, whether by reporting the sex of the former incorrectly or obtaining substitutes to conceal the latter. The annual reports show that a very little neglect on the part of the superior inspecting officers will lead to the registers being kept up incorrectly. The results have however been used in 1881 and 1891 to check birth and death rates for the whole of India for ages up to twelve years. Since 1891 the registers no longer show the age of death beyond the completion of the sixth year and the figures are also of less value than in earlier periods on account of the small number of persons under observation and the fact that they do not reside in representative parts of the provinces. Excluding the case of persons proclaimed under the Infanticide Act, the present system of registering vital statistics as far as deaths are concerned was started in October 1870. Before that date both in the North Western Provinces and in Oudh reports were recorded by the *patwari* or village accountant, and taken by the *chaukidar* to police stations from which places they were forwarded to the head-quarters of districts. In the North-Western Provinces the reports only related to deaths, but in Oudh births and marriages were also reported. The rules of 1870 transferred the duty of reporting to the *chaukidars*, but it was confined to the report of deaths only as it was considered that the registration of births would be regarded with suspicion and with the agency available would be too incomplete to be of value. The unit of area for registration was defined as that of a police circle excluding places administered under the Municipal or Town *Chaukidari* Acts, cantonments, jails, reformatories and lunatic asylums, each of which constituted a separate circle or circles. The returns for each police circle were compiled in the station monthly and forwarded to headquarters. In 1878 the system of registration for deaths was extended to births also in the United Provinces. The birth of still born children is not recorded at all, but cases where children die directly after birth are shown as both a birth and death. The scale on which village *chaukidars* are appointed in the North Western Provinces is roughly one to every hundred houses, and the total figures (excluding Kumaon) show that one *chaukidar* has to deal with a population of about 500. In Oudh the scale is under revision. The village watchmen are generally illiterate men, and as a rule have to attend the police station twice a week if their villages are within 5 miles of the station and once a week if they are beyond 5 miles. To avoid omissions due to their forgetting to report births or deaths a note-book of simple form was introduced in 1881 in which the watchmen are supposed to get births and deaths noted by some literate person. These note-books are taken to the police station and the entries made since the last visit are copied by the writer who is registrar for the police circle and receives a small allowance. The ordinary pay of a village watchman in the North Western Provinces is

Rs 2-13-0 a month and they belong chiefly to the lower castes such as Dhanuks, Pasis, &c In Oudh the chaukidárs till recently were paid by landholders either in cash or by grants of land, but regular payment by Government is being gradually substituted The system described above does not apply to the division of Kumaun where the duty of reporting births and deaths is imposed on the village headmen who have since 1890 been supplied with note-books like those of the watchmen in plains districts, and who report to the patwári, a subordinate revenue official of higher status, than the accountant in the plains In this division the unit of area for registration is the local area in charge of the patwári

58 **Check.**—The necessity for careful check of the record of vital statistics was recognised at once, and on the introduction of the new system in 1870 provision was made for inspection of the registers and a check on the reporting by Magistrates and their staffs, District Superintendents of Police, and by the higher inspecting officers of the Revenue and Police Departments In 1879 Superintendents of Vaccinations were also appointed Deputy Sanitary Commissioners and it was laid down that the improvement of the registration of births and deaths would be an important part of their duties The assistance of non-official agency was for the first time enlisted in 1889 when Government requested members of Local and District Boards to help in ensuring correct registration in places where they resided In matters of this kind, which concern the private life of the people, care is always necessary to avoid frustrating the object in view by offending susceptibilities, and the earliest orders emphasised the need for avoiding "inquisitorial, prying into family affairs and interference with domestic privacy" By 1890 however, the operations had become so familiar that Government formally directed the subordinate revenue officials, Tahsildárs, Naib-Tahsildárs, and Kanúngos to test registration while on tour, and in 1892 rules were issued directing vaccinators to examine the chaukidár's note-books

59 **Urban areas**—In the North-Western Provinces and Oudh these fall into two classes, those in which no special act is in force, and those in which the administration is effected under the Chaukidári Act XX of 1856, the (provincial) Municipal Act of 1900 or the Cantonment Act In the former, and in towns administered under Act XX of 1856 registration by private persons is not compulsory and is effected by means of the village or town chaukidárs under the ordinary rules for rural areas, but since 1891 a rule has been in force requiring that in such places the registration shall be thoroughly tested by both the Revenue and Police authorities Provision was first made for compulsory registration in municipal areas by the Municipal Act of 1868 which provided for rules to secure registration of births, marriages and deaths By 1881 such rules were in force in all the 81 municipalities of the North-Western Provinces and in 9 out of 27 in Oudh, the remainders being small places The matter was again considered by Government in 1892, and by the following year all municipalities had made rules on the subject The usual form of rules provides that the head of the family in which a birth or death occurs, shall report it within a week at the Municipal Office, and that the sweeper employed in the house (whether a private or a municipal servant) shall also report Failure to report is punishable with fine The police

chaukadar in whose circle a birth or death occurs is also bound to report it at the police station, and these reports by the police have been compulsory on them in all municipalities since 1870. The registration in municipalities is thus double and a check is provided in addition to the ordinary one of testing by superior officers and by members of the boards. In 1892 an attempt was made to obtain medical registrars for municipalities but few places could afford to pay an officer though retired medical officials have in some cases been appointed and in one or two of the larger towns there are now special health officers. In some towns a register is also kept at the burning ghāt with which other returns are checked. The rules in force in Cantonments are those framed by the Government of India under the Cantonment Act of 1889 and they provide for compulsory registration by the heads of families and also by medical officers. By executive orders of the Local Government the police in cantonments have also been bound to report since 1870.

60 **Compilation.**—The procedure described above indicates the method in which statistics are collected and the collection checked and tested. In each district the Civil Surgeon is District Mortuary Registrar and prepares district returns though in Oudh up to 1877 the statistics were compiled in the office of the District Superintendent of Police. After scrutiny by the Civil Surgeon the district returns are forwarded by him through the Magistrate of the district, whose duty it is to examine them to the Sanitary Commissioner. In 1896 in connection with the improved sanitation of villages it was directed that rural police circles should be divided into sub-circles as nearly as possible homogeneous in physical and hygienic character each with a population of not less than 10 000 or more than 15 000 and vital statistics are now prepared separately for each sub-circle, so that specially unhealthy localities may be noted. Although Civil Surgeons are District Mortuary Registrars they are unable as a rule, to do much personal checking outside the headquarters station and in some cases none so that their principal duties are confined to the scrutiny of the returns. It may thus be said briefly that throughout the North Western Provinces and Oudh the registration has a legal basis, for although with the exception of the population proclaimed under the Infanticide Act, and of the population residing in municipalities and cantonments, the public generally are not legally bound to report, the duty forms part of the regular work of the village police who are enrolled under Act XVI of 1873 and who are liable to punishment both departmentally and under the law if they neglect it. On the other hand, rewards are given to chaukadsars in rural areas for good work. For the mere records of births and deaths the system described above is probably the best available at a reasonable cost. Its weak point is the unreliability of the reporting agency which cannot be obviated. In addition to the drawback of illiteracy the chaukadar has frequently to be absent from his circle on duty which may keep him away several days. The result of the testing by higher officials as a rule points to omissions varying from 2 to 3 per cent of the entries tested, the rate being slightly higher for births than for deaths. The number of entries tested annually however is small in comparison with the total number. Larger numbers of entries are tested by

vaccinators, and although their reports show a smaller rates of omissions discovered, it is believed that in fact they do very useful work, for while they do not wish to get chaukidárs into trouble as these are of great assistance to them, they discover omissions and have them entered in the note-books

**61 Famine**—In times of distress it seems probable that the greater attention given to the death returns causes registration to be better at the commencement of a famine. When relief works are in full swing deaths on the works are recorded by the mates of gangs and it is probable that they are fully reported. In rural areas the whole country is divided into relief circles in which officers are constantly moving about and checking the distribution of gratuitous relief which ensures some supervision over death reports. The village chaukidár has no place in the scheme for famine relief (unless he is a recipient) but the increase in crime causes his absence more frequently from his circle at the police station or the courts. As distress increases the people begin to wander especially if cholera breaks out, and deaths occur which are never registered. The general effect is therefore that registration suffers, the deaths of waifs and strays not being detected, and the absence of supervision by the ordinary inspecting officials due to the increase in their other work leading to deficient reporting of births. Since 1890 an attempt has been made to obtain more accurate differentiation of the causes of death by obtaining returns from non-official practitioners. Such returns relate annually to about 10,000 deaths and though this number is too small to give reliable results it gives some idea of the correct proportions. An example of the difficulties to be contended with in this respect may be noted. During the famine of 1896 some orders were issued regarding the reports of deaths from starvation. One rather unintelligent police officer believed that the Government was anxious for reports of deaths from starvation, so the whole of the deaths reported from his station during that week were put down as due to starvation. In the registration of vital statistics as in so many branches of the administration success depends chiefly on the attitude of the District Magistrate and Superintendent of Police, and the amount of pressure put on the reporting agency from above. It must be noted that during the period under report the statistics did not include births and deaths amongst Europeans and Eurasians.

**62 Comparison between the results of 1891 and 1901**—If we take the figures showing population according to the census of 1891 and add the births and subtract the deaths during the ten years we ought to get the population according to the census of 1901. The result is liable to be wrong for two main reasons, (a) defects in the registration of vital statistics and (b) emigration. There is no reason to suspect any material error in the gross enumeration either of 1891 or 1901. Proceeding in this method the results are —

	Total	Males	Females
Census of 1891	46,905,085	24,303,601	22,601,484
Births, 1891-1901 ..	17,695,271	9,224,283	8,470,988
	<hr/> 64,600,356	<hr/> 33,527,884	<hr/> 31,072,472
Deaths, 1891-1901	15,312,988	8,141,093	7,171,895
Calculated population in 1901	49,287,368	25,386,791	23,900,577
Actual population in 1901	47,691,782	24,616,942	23,074,840
Deficit	1,595,586	769,849	825,737

The difference thus amounts to 3·4 *per cent* of the total population being 3·1 *per cent* in the case of males and 3·7 *per cent* in the case of females. The divergence is very considerable and if it were impossible to give some explanation of it, grave doubts would be thrown on the accuracy of registration especially in view of the fact that the provinces have passed through a season of distress and famine. If however the calculations be made separately for the two main religions, Hindus and Musalmans, and for all other religions together it will be seen that the whole of this deficit cannot be accounted for by assuming that it is due to unreported deaths in the famine for in the case of Hindus there is a deficit of 1,667,395 or 4·1 *per cent* of the total number of Hindus while in the case of Muhammadans the deficit is only 14,431 or ·21 *per cent* of the total Muhammadan population. The actual number of persons belonging to all other religions is 68,930 while the number calculated by combining the vital statistics with the results of 1891 is 184,690 so that there is an excess of 84,240. If the net deficiency were entirely due to the omission of reports of deaths it would naturally lead to a fairly close correspondence between the percentage of difference in both the main religions. In making this statement allowance is made for the fact that a larger proportion of Musalmans live in towns, where registration is certainly better than is the case with Hindus. For if we assume that the registration in towns was substantially accurate and that omissions occurred only in the rural population, which amounts 92 *per cent* in the case of Hindus and 72 *per cent* in the case of Musalmans the percentage of the difference on the total rural population would be raised to 4·4 *per cent* in the case of Hindus and to 3 *per cent* in the case of Musalmans, and the difference between these figures is still too great to be accounted for omissions in reports of deaths. The figures for individual districts give similar results for taking those districts which suffered most from the famine, we get the following percentages of the deficiency or excess on the total population —

		Hindus.	Musalmans.
Banda	..	—11	—8
Hamirpur	..	—10	—8
Allahabad	..	—6	—4}
Lucknow		—2	+1
Azamgarh	..	—13	—9
Jalaun		—5	—7
Jhansi		—8	+8
Hardoi	..	—21	+10

from which it appears that Jalaun is the only exception and this is the district which suffered least of all those in Bundelkhand. An examination of

the statistics of emigration to other parts of India

Part VIII B

shows that it has increased by a net amount of

174,414. This figure however merely represents the difference between the number of persons born in these provinces who were enumerated in other parts of India in 1891 and 1901 and takes no account of deaths amongst these emigrants. An attempt has therefore been made to calculate the probable number of emigrants during the ten years. In the absence of reliable information as to the increase or decrease in the rate of emigration, it has been assumed in making the calculations that an equal number of persons emigrated

annually The statistics of recorded emigration to Assam and to the colonies show that there was, as a fact, more emigration in the five years 1891-1895 than from 1896-1900, so that the calculations probably under-estimate the yearly number It is impossible to ascertain the correct death-rate to be taken Emigrants to distant parts of the country in search of work are probably of ages the death-rate at which is low, while the movement to places close by probably includes whole families Taken as a whole the emigrants are of low position, and the death-rate amongst them will be much higher than that for the general population Estimates have therefore been made with two rates, a minimum and a maximum, and the rates have been taken on a consideration of the circumstances of the places to which emigration is directed The results are shown in subsidiary Table IX, which only includes those provinces and states the figures for which are considerable Bombay has been omitted, because it seems probable there was no considerable emigration to that Presidency, though there was also no movement in the contrary direction In addition to the emigration to parts of India, where the results of the census enable us to estimate it, there was certainly a large amount of emigration to Nepal where no census was taken This state adjoins the British districts of Pilibhit, Kheri, Bahraich, Gonda, Basti and Gorakhpur, and during the bad seasons of 1896-1897 the export of grain from Nepal was forbidden The difference in prices was thus considerable, and one European landholder in Gorakhpur told me that 3,000 persons left his estate in 1896 alone, many of whom did not come back, as land across the border is cheap and good Large numbers also left the Gonda and Bahraich districts As a matter of convenience the calculations were based on the births and deaths for the calendar years 1891—1900, but each census was taken at the end of February, and an adjustment is necessary for this We thus get the following corrections to be made in the population as estimated by vital statistics —

	Low estimate	High estimate
Emigration in India (calculated)	578,000	819,000
Foreign emigration (registered)	100,000	120,000
Emigration to Nepal (guess)	100,000	200,000
Difference on account of January and February 1891, 1901, (actual)	47,000	47,000
Reduction in number of immigrants	100,000	122,000
Total	<u>925,000</u>	<u>1,308,000</u>

These corrections reduce the deficiency to an amount somewhere between 288,000 and 530,000, and this makes no allowance for the unregistered immigration out of India which is probably considerable It is thus certain that in spite of the unfavourable conditions of the decade the reporting of vital statistics has been fairly satisfactory and the deficiency unaccounted for must be spread over the four black years 1894, 1895, 1896 and 1897

63 **Hill Stations**—On September 7th, 1900, a census was taken in the two large hill stations of Mussoorie (with Landour Cantonment), and Naini Tal (with Cantonment) and the two Cantonments of Chakrata and Ranikhet Detailed figures of the population enumerated will be found at the end of Imperial Table V, pp 30 and 36, Part II The total population of the Mussoorie Municipality in the season has increased from 10,086 to 14,689 or by 45·6 *per cent*, the increase being greater amongst natives (50·5



per cent) than amongst Europeans and Eurasians (31·7 per cent). Some portion of this is due to the transfer of a large bazar from the Landour Cantonment to the Municipality but the opening of the railway from Hardwar to Dehra Dûn avoiding a tonga journey of nearly 50 miles has also increased the popularity of this hot weather resort. In Naini Tâl the total population has increased from 12,408 to 14,579 or by 17·5 per cent the number of natives having risen by 19·7 per cent., and of Europeans and Eurasians by 5·3 per cent. The principal changes affecting Naini Tâl have been the establishment of the headquarters of the Bengal Command and an improved water-supply. Naini Tâl from its physical configuration has not the same facilities for extension as Mussoorie. It is however more important as a trade centre for the hills than Mussoorie as appears from the high proportion the native population bears to the total, viz. 86·7 per cent while in Mussoorie the figure is 76 per cent., and the larger permanent population in Naini Tâl during the cold weather.

64. Hill districts.—Throughout the Garhwâl and Almora districts, and the hill pottis of Naini Tal the preliminary census was taken in the autumn of 1900 and the results were totalled for comparison with the figures of the general census. As winter approaches there is a movement from the higher valleys in the north of Garhwâl and Almora to the central parts of the district while at the same time the cessation of the rains and the drying up of the Bhâbar and Tarâi, causes a movement from the Almora and Naini Tal hill pottis to those parts. The general results are shown below —

			Autumn, 1900	March 1st, 1901
Almora	..	—	501,838	405,893
Garhwâl	...	—	4,4776	429 900
Naini Tâl (hill pottis)	..	—	61,023	43,738

The variation in Garhwâl is chiefly due to the return to their homes, during the cold weather of the coolies who crowd into Mussoorie in the hot weather months.

**SUBSIDIARY TABLE I — Variation in relation to density since 1872**

Serial number	District.	Percentage of variation, Increase (+) or decrease (—)			Net variation in period 1872-1901 Increase (+) or decrease (—)	Mean density of population per square mile			
		1891—1901	1881—1891	1872—1881		1901	1891	1881	1872
		3	4	5		6	7	8	9
1	2	3	4	5	6	7	8	9	10
	N W P and Oudh	+1 7	+6 2	+5 1	+13 5	445 0	436 4	415 7	397
	Himalaya, West	+2 6	+13 4	+13 8	+32 4	92 9	90 3	87 3	78
1	Dehra Dún ..	+5 9	+16 7	+23 2	+52 4	140 4	140 0	120 8	113
2	Naini Tal ..	—12 7	+5 1	+28 7	+17 9	117 1	218 7	220 7	201
3	Almora ..	+11 7	+15 5	+1 8	+31 4	86 0	78 8	82 2	66
4	Garhwāl ..	+5 4	+17 9	+11 4	+38 5	76 3	72 4	62 8	56
	Sub Himalaya, West	+1 5	+5 2	+3 9	+10 9	427 7	419 4	398 9	387
5	Sahāranpur	+4 4	+2 2	+10 8	+18 2	469 1	446 5	440 9	399
6	Bareilly	+4 7	+2 9	+1 5	+7 4	685 2	652 6	638 6	634
7	Bijnor	—1 7	+10 0	—2 1	+5 8	415 0	418 2	386 2	388
8	Pilibhūt	—30 4	+7 4	—8 2	—4 4	342 6	353 8	329 2	406
9	Kheri	+1	+8 6	+12 7	+22 6	305 5	304 7	278 0	242
	Indo Gangetic Plain, West	+10 01	+1 5	—2 1	+9 3	546 0	496 3	488 6	505
10	Muzaffarnagar	+13 4	+1 0	+9 9	+27 1	531 3	466 1	457 9	415
11	Meerut	+10 6	+6 9	+2 9	+20 7	652 1	587 2	551 9	541
12	Bulandshahr	+10 8	+2 7	—1 4	+21 4	596 4	497 0	482 9	490
13	Aligarh ..	+15 1	+2 2	—4 9	+11 9	613 6	534 3	522 8	546
14	Mittha	+6 0	+6 2	—14 1	—2 5	523 7	495 2	462 3	550
15	Agra	+5 0	+2 9	—9 4	—1 4	571 4	543 0	526 8	574
16	Farrukhabad	+7 8	—5 4	—1 0	+9	538 5	499 1	528 0	526
17	Mainpuri	+8 8	—4 9	+4 6	+8 8	498 7	418 0	472 0	452
18	Fatehgarh	+10 8	+7	+8 0	+20 7	476 3	430 3	426 5	395
19	Etah	+23 1	—7 2	—8 7	+4 2	499 1	403 3	435 0	465
20	Budson	+10 7	+2 1	—3 0	+0 7	515 4	459 9	452 8	466
21	Moradabad	+10 6	+2 1	+2 9	+6 2	517 5	516 7	506 2	546
22	Shāhjahānpur	+3	+7 2	—9 9	—3 1	527 5	526 6	490 8	551
	Indo Gangetic Plain, Central.	+1 2	+8 5	—0 8	+9 8	577 4	565 4	522 5	514
23	Cawnpore ..	+40 6	+2 4	+2 2	+8 8	532 1	511 9	498 4	490
24	Fatehpur ..	—1 8	+2 3	+2 0	+3 4	420 8	428 1	417 2	419
25	Allahabad ..	—3 8	+5 1	+5 6	+6 6	525 7	512 6	520 3	507
26	Lucknow ..	+2 4	+11 9	—1 5	+1 9	811 0	800 6	704 1	496
27	Unao	+2 4	+6 7	—1 0	+3 2	563 4	536 4	514 7	537
28	Rae Bareilly	—2	+8 9	—3 8	+4 5	590 0	591 7	547 6	579
29	Sitapur	+0 3	+12 2	+2 7	+25 0	532 8	476 9	426 6	417
30	Hardoi	—1 8	+12 7	+6 0	+17 3	478 1	478 9	427 7	406
31	Fyzabad	+6	+12 5	+5 5	+19 6	717 8	703 7	640 2	616
32	Sultānpur ..	+7	+12 3	—7 9	+4 2	637 2	629 2	561 1	593
33	Partālgāh	+2	+7 5	+8 2	+16 6	626 1	633 4	589 4	543
34	Bara Banki ..	+4 2	+10 1	—7 8	+5 3	692 5	640 0	590 6	649
	Central India Plateau	—8 4	+2 3	+2 1	—2 6	202 2	220 7	213 6	211
35	Bānda	—10 5	+1 0	+1	—9 6	206 1	230 6	221 6	240
36	Hanūrpur ..	—10 7	+1 3	—4 1	—13 3	200 3	224 4	221 6	231
37	Jhānsi ..	—9 7	+0 4	+17 8	+16 2	171 9	190 6	165 7	151
38	Jalaun	+8	—3 6	+3 4	—1 2	270 7	267 8	284 5	260
	East Satpuras	—6 8	+2 2	+11 9	+6 5	207 2	222 4	217 6	195
39	Mirzapur	—6 8	+2 2	+11 9	+6 5	207 2	222 4	217 6	195
	Sub-Himalaya, East	+2	+13 2	+17 6	+33 5	505 9	561 1	493 3	428
40	Gorakhpur	—1 2	+14 3	+29 6	+46 4	643 4	654 3	560 1	441
41	Basti	+8 3	+9 5	+10 7	+22 6	670 6	645 1	592 3	529
42	Gonda	—3 8	+14 8	+8 7	+20 1	497 7	506 6	412 0	411
43	Bānāraś ..	+50 8	+13 9	+13 2	+35 5	395 7	373 2	320 3	285
	Indo-Gangetic Plain, East	—70 6	+5 1	+20 2	+17 8	750 8	808 7	771 6	645
44	Benares ..	—13	+3 2	+12 4	+11 1	574 2	913 7	804 4	707
45	Jaunpur ..	—4 9	+4 5	+17 9	+17 2	775 6	816 0	778 3	659
46	Ghazipur ..	—10 8	+6 3	+15 7	+5 7	656 0	737 3	688 4	601
47	Ballia ..	—7	+2 0	+34 2	+35 0	790 8	805 7	808 0	607
48	Azamgarh	—11 5	+7 7	+21 8	+16 1	712 6	801 6	747 2	613
	Native States								
49	Rampur (Sub Himalaya, West)	—3 2	+1 7	+6 8	+4 1	193 1	583 3	573 1	..
50	Tehri (Himalaya, West)	+11 4	+20 7	+51 7	+104 1	643	57 4	47 5	..

NOTE.—Density has been calculated on the population including that of Cities.

SUBSIDIARY TABLE I.—(For cities) Variation in relation to density since 1872

Cities	Percentage of variation increase + or decrease —			Net variation in period 1872-1901 increase + or decrease —	Mean density of population per square mile.			
	1891-1901.	1881-1891.	1872-1881.		1901.	1901.	1881.	1872.
1	2	3	4	5	6	7	8	9
1. Agre	+14.1	+8.2	+0.3	+10.2	6,536.2	8,880.8	7,251.9	—
2. Allahabad	-30.6	+8.3	+18.4	+29.5	8,818.9	8,834.6	10,787.9	—
3. Bareilly	+8.9	+4.8	+19.0	+28.4	11,244.1	14,182.2	8,879.4	81,201.0
4. Benares	-4.1	+3.4	+11.1	9.1	21,741.8	21,978.1	23,748.8	26,752.8
5. Calcutta	+5.4	+8.1	+52.7	+78.2	27,826.2	28,804.1	22,479.9	12,822.2
6. Ferozshah	-12.3	-2.5	+9	-14.7	10,622.1	21,479.1	22,295.9	20,001.8
7. Fyzabad	-8.1	0.0	+2.8	-4	4,889.2	5,821.2	22,020.4	—
8. Gorakhpur	-3	+8.0	+12.2	+21.7	11,587.9	11,218.5	4,828.2	46,470.0
9. Hathiya	0.8	+12.1	+12.0	+27.6	11,204.7	10,810.7	44,160.0	26,972.6
10. Jaunpur	-1	-1	-22.4	+22.2	6,110.0	6,800.8	7,810.8	17,842.1
11. Jhansi	+7.4	+52.2	-2.4	+59.6	8,208.0	7,864.9	8,205.8	—
12. Kail	+14.8	-1.5	+11.8	+20.1	17,808.6	17,079.1	26,164.8	27,862.0
13. Lucknow	-3.6	+4.1	+1.8	-4.6	18,778.0	9,800.0	6,580.8	7,580.8
14. Meerut	6.9	+20.7	-25.1	-2.2	27,181.7	21,087.9	8,624.7	126,842.8
15. Mirzapur	-8.1	-1.5	-5.8	-11.6	8,230.8	14,159.8	21,222.7	27,740.0
16. Moradabad	4.2	0.9	+18.1	22.4	15,222.8	27,719.6	21,200.0	—
17. Muttra	+1.2	0	-0.8	-2.9	12,800.4	12,222.2	79,129.8	6,622.1
18. Saharanpur	4.8	0.5	+21.4	+27.1	8,222.2	8,222.7	23,771.1	29,712.8
19. Shahjahanpur	-4.4	1.1	-8.8	-7.6	14,618.4	20,227.1	24,789.7	27,742.1

SUBSIDIARY TABLE II.—(For cities) Immigration per 10,000 of population.

Cities.	Borneo						Percentage on total population of persons born in districts other than the districts where arrived		
	District where arrived.	Adjoined Districts or states.	Other districts of North Western Provinces and Oudh.	Other parts of India.	Counties beyond India.	North places emigrated.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
1. Agre	8,825	709	834	208	9	8	14	14	13
2. Allahabad	8,812	718	447	210	14	—	14	18	12
3. Bareilly	8,815	812	207	80	11	0	10	10	9
4. Benares	7,022	1,120	823	783	9	26	23	22	22
5. Calcutta	6,180	2,021	529	861	14	—	28	41	24
6. Ferozshah	8,612	627	502	121	8	2	14	12	14
7. Fyzabad	7,800	1,208	800	284	10	—	22	20	27
8. Gorakhpur	8,900	484	202	248	2	—	10	11	9
9. Hathiya	7,494	1,612	878	6	12	—	25	22	22
10. Jaunpur	9,072	574	229	8	6	21	9	10	8
11. Jhansi	6,598	1,270	723	1,222	14	—	21	22	22
12. Kail	8,212	991	465	219	8	5	17	17	17
13. Lucknow	8,072	1,222	861	187	22	9	19	22	27
14. Meerut	8,222	621	720	822	5	—	17	20	14
15. Mirzapur	8,822	622	822	122	7	12	22	12	22
16. Moradabad	8,422	708	202	77	8	—	11	10	11
17. Muttra	7,728	1,122	422	620	8	—	22	12	22
18. Saharanpur	8,879	822	474	222	17	—	14	15	15
19. Shahjahanpur	8,222	621	212	07	2	14	11	12	9

SUBSIDIARY TABLE II—Immigration per 10,000 of population

Serial number	Natural Divisions and Districts	Born in India.			Born in Asia beyond India.		Born in other countries	Percentage of immigrants to total population					
		In Natural Division, or District where enumerated	In contiguous Districts or States	In non contiguous territory	Contiguous countries	Remote countries		Total		Males		Females	
								1891	1901	1891	1901	1891	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N W P and Oudh,	9,855	103	89		.	3	17	15	15	12	20	17
	Himalaya, West	9,072	752	168	4	1	5		93	..	106		78
1	Dohra Dun	7,750	1,147	1,068	16	..	10	32.9	22.5	88.7	22.3	24.7	22.7
2	Naini Tál	5,574	4,184	226	5	4	7	48.2	44.3	47.4	45.1	49.1	43.2
3	Almora	9,681	234	75	4	1	5	6.7	3.2	8.9	3.6	4.5	2.6
4	Garhwál	9,641	248	109	1		1	2.3	3.6	8.7	5.2	1.1	2.0
5	Tehri	9,648	280	71	1	..	..	9	3.5	1.0	3.8	3	3.2
	Sub-Himalaya, West,	9,249	626	119	..		6		75		64		87
6	Sabáranpur	9,294	436	264	..	..	6	7.4	7.6	6.4	5.8	8.7	8.5
7	Barodly	8,902	838	240	..	..	20	16.8	10.9	9.1	8.8	25.7	13.5
8	Bijnor	9,584	340	76				5.0	4.2	4.0	2.8	6.1	5.6
9	Pilibhit	8,545	1,288	167				15.8	14.5	13.7	12.3	18.2	17.1
10	Kheri	8,759	1,087	154				16.7	12.4	16.4	11.7	17.3	13.2
11	Bámpur	8,588	1,301	110	1			9.9	14.1	9.6	11.8	15.1	16.7
	Indo Gangetic Plain, West	9,552	375	70			3		4.5		3.3	..	5.8
12	Muzaffarnagar	8,600	1,198	200		..	2	14.7	14.0	9.8	9.0	21.2	19.7
13	Meerut	9,010	704	277	1		8	13.1	9.9	9.2	6.8	17.7	13.4
14	Bulandshahr	8,702	1,064	234	..			13.8	12.9	8.2	8.5	20.2	18.0
15	Aligarh	8,715	995	290	..			14.7	12.8	10.7	8.0	19.3	18.3
16	Muttra	8,342	1,341	312			2	21.4	16.6	13.7	10.2	30.5	23.8
17	Agra	8,749	940	294	..		17	17.6	12.5	12.3	8.8	23.7	16.7
18	Farukhabad	8,845	974	178	..		3	13.1	11.5	8.1	8.3	18.8	15.4
19	Mainpuri	8,646	1,121	233				10.1	13.6	9.1	8.1	24.6	20.0
20	Fátawah	8,811	1,077	112		..		14.6	11.9	10.6	9.5	19.5	14.8
21	Fateh	8,489	1,281	280				15.9	15.6	9.1	11.1	24.3	20.9
22	Budaun	8,991	920	89				11.2	10.1	7.4	6.9	15.6	13.9
23	Moradabad	9,242	612	146				9.2	7.6	6.5	5.3	12.3	10.1
24	Sháhjahanpur	8,911	961	128	..			10.9	10.9	8.1	8.0	14.2	14.2
	Indo Gangetic Plain, Central	9,657	309	29	.		5		3.5	..	2.9	..	3.9
25	Cawnpore	8,573	788	622	1		16	14.0	14.3	12.4	13.4	15.9	15.3
26	Katchpur	9,222	693	85	..	..	..	9.7	7.8	6.7	5.7	13.1	9.9
27	Allahabad	9,378	431	189	1		1	5.9	6.2	5.1	5.3	6.9	7.1
28	Lucknow	8,724	1,082	553		1	40	17.9	16.8	16.6	15.4	19.2	18.3
29	Unao	9,151	703	146	..			9.0	8.5	5.9	5.7	12.3	11.4
30	Rae Bareilly	9,214	682	104				9.4	7.8	6.3	4.8	12.5	10.8
31	Sitapur	9,130	752	117			1	9.8	8.7	8.0	7.2	11.8	10.4
32	Hardoi	9,153	744	103	.			8.0	8.5	6.3	6.1	10.1	11.1
33	Fyzabad	9,012	710	270			8	11.1	9.9	8.6	8.2	13.8	11.5
34	Sultánpur	9,093	817	91				10.4	9.1	5.9	5.2	14.9	12.4
35	Lartabgarh	9,620	302	78	..			11.1	3.8	6.1	1.9	15.9	5.3
36	Bara Banki	9,294	626	80	..	..	..	7.2	7.1	5.1	4.7	9.4	9.5
	Central India Plateau	9,032	520	441			7	..	9.7		7.6		11.8
37	Banda	9,144	618	238				9.4	8.5	7.3	6.9	11.6	10.3
38	Hamirpur	8,788	919	293				1.6	12.1	9.2	8.8	20.2	15.5
39	Jhansi	8,369	1,290	318	..	..	23	16.9	16.3	13.3	12.3	21.6	20.4
40	Jalaun	8,694	1,176	130				12.8	13.1	8.2	9.3	17.8	17.1
	East Satpuras	9,186	671	142	..		1		8.1	.	6.1	..	10.1
41	Mirzapur	9,186	671	142		.	1	7.2	8.1	5.3	6.1	8.7	10.1
	Sub-Himalaya, East	9,740	198	62	..			..	2.6	..	2.4		2.8
42	Gorakhpur	9,581	365	49			1	8.0	4.2	7.5	4.1	8.4	4.2
43	Rasti	9,498	417	94			1	6.1	5.1	7.8	7.7	6.9	6.6
44	Gonda ..	9,271	624	105	..			10.4	7.7	9.0	7.5	13.3	8.0
45	Bahraich	9,160	710	130	..	..		12.9	8.4	12.9	8.3	12.9	8.5
	Indo Gangetic Plain, East.	9,677	240	82			1	..	3.2		2.2		4.2
46	Benares	8,624	869	500	1	..	6	12.6	13.7	9.8	11.4	15.6	16.1
47	Jaunpur	9,406	711	53		..		7.6	5.9	3.5	3.3	11.8	8.4
48	Ghazipur	9,399	633	66			1	7.7	6.9	3.7	7.2	11.1	10.6
49	Ballia ..	9,184	4.7	59	..			6.8	5.2	2.5	2.5	10.7	7.6
50	Assamgarh	9,563	396	70	..		1	5.6	4.4	2.3	2.2	9.1	6.5

Note—In calculating column 4, the figures for contiguous districts or states outside the provinces have also been included

SUBSIDIARY TABLE III.—Emigration in India per 10,000 of population.

Serial num- ber	Natural Divisions, Districts or cities (of birth).	Emigrated in			Percentage of Emigrants to popu- lation born in district.		
		Natural Divisions, district or city where born.	Other districts of Province.	Other Provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7	8
	N W P and Oudh with native states	9 701	—	299	2 999	2 229	2 077
	Himalaya, West	9 386	572	40	9 998	6 228	8 993
1	Delhra Dén	2 822	221	226	4 277	4 068	8 728
2	Mutál Tal	2 120	274	6	2 400	2 008	11 260
3	A mow	2 117	272	6	2 395	2 477	2 008
4	Gashwál	2 666	272	20	4 068	4 277	2 008
5	Tahál	2 677	226	26	3 929	4 222	2 222
	Sub-Himalaya, West	9 968	918	94	10 980	8 166	12 222
6	Sahámpur	2 227	424	200	7 422	5 728	9 222
7	Burwál	2 662	1 222	24	12 000	10 622	12 000
8	Byaw	2 222	221	20	10 227	9 427	11 222
9	Páshál	2 222	1 201	6	12 227	9 427	12 222
10	Kásh	2 222	206	1	2 427	4 422	7 422
11	Rámpur	2 711	1 220	26	12 222	10 222	12 222
	Indo-Gangetic Plain, West	2 791	1 042	100	12 000	8 529	10 122
12	Máun Kámpur	2 080	221	220	2 222	2 422	12 122
13	Máun	2 144	227	219	2 222	2 222	11 222
14	Báunádhár	2 012	122	222	2 222	2 222	12 222
15	Algará	2 670	1 222	122	12 222	9 222	17 222
16	Máun	2 222	227	221	12 222	11 422	22 227
17	Ágra	2 222	220	220	12 000	10 222	17 222
18	Fáunádhár	2 222	1 222	21	12 000	9 222	17 222
19	Máunpúr	2 222	1 024	44	11 222	7 222	12 222
20	Káuná	2 088	212	22	9 422	2 222	9 422
21	Étá	2 610	1 222	11	12 222	9 222	12 222
22	Dáun	2 222	1 222	9	12 222	9 222	12 222
23	Máunádhár	2 222	1 222	22	12 222	9 222	12 222
24	Sháunádhár	2 222	1 222	22	12 222	11 222	12 222
	Indo-Gangetic Plain, Central	9 021	641	122	9 222	8 122	11 222
25	Cháunpúr	2 222	220	122	12 222	8 222	12 222
26	Fáunádhár	2 222	212	101	9 222	8 422	11 222
27	Aláunádhár	2 222	220	222	7 222	7 222	7 222
28	Láunádhár	2 421	1 222	222	12 222	12 222	12 222
29	Uná	2 222	1 010	22	10 222	8 222	12 222
30	Ráunádhár	2 122	221	122	2 422	7 222	9 422
31	Áunádhár	2 122	221	7	2 222	7 222	10 222
32	Háunádhár	2 222	1 121	10	11 222	8 222	12 222
33	Fáunádhár	2 077	222	121	9 222	7 222	11 222
34	Báunádhár	2 080	222	122	9 422	7 222	11 222
35	Fáunádhár	2 082	222	122	9 222	7 422	11 222
36	Ráunádhár	2 122	222	19	9 222	7 222	10 222
	Central Indo Plain	9 178	688	124	9 222	8 222	10 222
37	Étá	2 122	222	122	2 222	2 222	2 222
38	Háunádhár	2 222	222	22	10 222	7 222	12 222
39	Áunádhár	2 222	222	222	2 222	4 222	7 222
40	Jáunádhár	2 002	212	22	9 222	7 422	11 222
	East Salpur	9 170	207	222	8 222	7 222	9 122
41	Máunpúr	2 179	207	222	2 222	7 222	9 122
	Sub Himalaya, East	9 480	410	101	8 122	4 222	5 422
42	Óunádhár	2 222	222	222	4 222	4 122	4 222
43	Étá	2 122	222	10	2 222	2 122	2 222
44	Óunádhár	2 222	212	22	2 422	2 422	2 422
45	Báunádhár	2 222	222	2	2 222	2 222	2 222
	Indo-Gangetic Plain, East	8 202	681	537	11 222	11 222	12 222
46	Ráunádhár	2 122	222	220	12 222	1 222	12 222
47	Jáunádhár	2 222	222	222	11 222	1 222	12 222
48	Áunádhár	2 072	222	7 1	12 222	12 222	12 222
49	Báunádhár	2 222	222	222	11 222	12 222	12 222
50	Áunádhár	2 222	222	222	11 222	11 222	11 222

**SUBSIDIARY TABLE IV — Variation in Migration since 1891**

Serial number	Natural Divisions, Districts, or Cities.	Percentage of District born		Percentage of increase among	
		1901	1891	District born	Total population.
1	2	3	4	5	6
	N W P and Oudh with Native States	98 55	98 31	+1 9	+1 7
	Himalaya, West	90 72	86 67	+3 7	+3 9
1	Dehra Dún	77 5	67 04	+22 5	+6 0
2	Naini Tál	55 74	51 78	+59 1	-46 4
3	Almora	96 81	93 22	-14 1	+9 1
4	Garhwál	96 41	96 67	+4 1	+5 4
5	Tehrí	96 48	99 6	+7 9	+11 5
	Sub Himalaya, West	92 49	90 29	+3 6	+1 0
6	Saháranpur	92 94	92 59	+4 7	+5 0
7	Bareilly	89 02	83 18	+12 1	+4 9
8	Bijnor	95 84	95 00	-0 9	-0 5
9	Pilibhit	85 45	84 22	-1 7	-3 1
10	Kheri	87 59	83 25	+5 4	+0 2
11	Rampur	85 88	87 81	-5 4	+1 7
	Indo-Gangetic Plain, West	95 52	94 85	+12 6	+10 0
12	Muzaffarnagar	86 00	85 27	+14 5	+13 9
13	Meerut	90 1	86 84	+14 5	+11 0
14	Bulandshahr	87 02	86 17	+20 9	+20 0
15	Aligarh	87 15	85 31	+17 6	+14 8
16	Muttra	83 42	78 53	+13 5	+5 7
17	Agra	87 49	82 53	+12 1	+5 0
18	Farakhabad	88 45	87 04	+9 6	+7 8
19	Mainpuri	86 46	83 87	+12 2	+9 1
20	Ptáwáh	88 11	85 35	+14 5	+10 7
21	Ptáh	84 39	84 04	+23 6	+23 7
22	Budaun	89 01	88 82	+12 2	+12 1
23	Moradabad	92 42	90 76	+2 9	+0 1
24	Sháhjahanpur	89 11	89 09	+0 3	+0 2
	Indo-Gangetic Plain, Central	90 57	90 25	+2 5	+2 1
25	Cawnpore	85 73	85 94	+3 8	+3 9
26	Patohpur	92 22	90 24	+0 3	-1 7
27	Allahabad	93 78	94 03	-1 1	-3 1
28	Lucknow	83 21	82 13	+3 8	+1 1
29	Unao	91 51	90 99	+3 0	+5 0
30	Rae Bareilly	92 14	90 82	+1 4	-0 3
31	Sitapur	91 3	90 21	+10 6	+11 7
32	Hardoi	91 53	91 96	-2 3	-2
33	Fyzabad	90 12	89 86	+2 1	+2 0
34	Sultanpur	90 92	89 55	+2 3	+1 3
35	Partabgarh	96 2	88 89	+8 4	-1 1
36	Bara Banki	92 94	92 78	+4 1	+6 5
	Central India, Plateau	90 32	89 58	-7 4	-8 4
37	Bánda	91 44	90 58	-9 7	-10 6
38	Hamírpur	87 89	85 1	-8 1	-10 7
39	Jhánál	83 69	83 11	-9 1	-9 3
40	Jalaun	86 94	87 19	+0 6	+1 0
	East Satpuras	91 86	92 83	-7 8	-6 8
41	Mirzapur	91 96	92 83	-7 8	-6 8
	Sub-Himalaya, East	97 4	95 63	+3 3	+0 8
42	Gorakhpur	95 84	91 99	+2 9	-1 6
43	Basti	94 89	94 85	+3 1	+3 9
44	Gonda	92 71	90 23	-0 6	-1 7
45	Bahraich	91 6	87 12	+10 5	+3 0
	Indo-Gangetic Plain, East	96 77	96 47	-6 2	-7 1
46	Benares	86 24	87 38	-5 6	-4 3
47	Jaunpur	94 06	92 39	-3 2	-1 1
48	Ghátáripur	93 09	92 62	-14 5	-10 9
49	Ballia	94 84	93 22	+1 6	-1 8
50	Azamgarh	95 63	94 38	-10 3	-11 4

**SUBSIDIARY TABLE V — Migration to Feudatory States**

State	Gives to British Territory		Receives from British Territory	
	Males	Females	Males	Females
1	2	3	4	5
1 Rampur	27 401	35 704	72 171	11 775
2 Tehri Garhwál	4 907	2 832	7 657	1 171

SUPPLEMENTARY TABLE VI.—Comparison of Actual and Estimated Population.

Serial number.	National Divisions and Districts.	Actual population by census, 1901.	Population estimated from Vital Statistics.	Population estimated from rate of increase, 1901-1907.	Actual population by census, 1907.
1	2	3	4	5	6
	<b>H. W. F. and Outh</b>	<b>47,691,782</b>	<b>49,287,074</b>	<b>50,042,722</b>	<b>48,904,791</b>
	<b>Himalaya, West</b>	<b>1,552,222</b>	<b>1,552,515</b>	<b>1,420,997</b>	<b>1,349,702</b>
1	Dobru Dha	179,182	165,147	179,263	199,123
2	Kaila Th	311,237	302,523	290,754	280,991
3	Almora	462,650	422,101	441,737	416,985
4	Garkwal	429,800	422,224	423,101	407,818
	<b>Sub-Himalaya, West</b>	<b>4,200,775</b>	<b>4,427,530</b>	<b>4,507,676</b>	<b>4,222,022</b>
5	Bahrampur	1,045,220	1,086,822	1,065,806	1,001,290
6	Bardilly	1,080,177	1,111,522	1,110,983	1,040,843
7	Bijoor	772,961	631,182	847,192	794,070
8	Prithvi	470,229	426,197	417,861	443,108
9	Kheri	908,128	920,204	894,067	892,612
	<b>Indo-Gangetic Plain, West</b>	<b>12,145,100</b>	<b>12,272,069</b>	<b>12,748,094</b>	<b>12,048,784</b>
10	Muzaffargarh	877,186	891,523	834,879	772,674
11	Morad	1,842,175	1,544,262	1,451,517	1,291,426
12	Behawalpur	1,126,101	1,108,512	1,012,462	945,614
13	Aligarh	1,200,222	1,190,896	1,112,800	1,042,172
14	Mettur	702,006	775,154	701,160	714,431
15	Agra	1,000,228	1,102,220	1,070,980	1,002,708
16	Farrukhabad	822,812	822,842	810,122	822,687
17	Maharaj	822,227	822,227	812,122	792,122
18	Meerut	804,798	791,478	775,207	777,822
19	Rohilk	802,846	812,122	740,621	702,022
20	Buland	1,022,722	1,042,722	967,022	922,122
21	Moradabad	1,101,022	1,201,784	1,222,200	1,172,200
22	Shahjahanpur	822,222	822,222	822,222	812,222
	<b>Indo-Gangetic Plain, Central</b>	<b>12,008,014</b>	<b>12,270,212</b>	<b>12,297,794</b>	<b>12,745,144</b>
23	Cawnpore	1,222,800	1,262,222	1,200,222	1,208,022
24	Fatehpur	622,222	712,478	742,222	662,122
25	Aligarh	1,402,222	1,222,222	1,022,222	1,222,222
26	Lucknow	722,222	802,412	822,222	772,222
27	Unao	772,222	1,012,222	1,022,222	822,222
28	Rae Bareilly	1,022,222	1,022,222	1,022,222	1,022,222
29	Meerut	1,172,478	1,262,222	1,262,222	1,072,478
30	Haridwar	1,022,222	1,182,222	1,182,222	1,112,222
31	Fyzabad	1,222,222	1,262,222	1,262,222	1,262,222
32	Bahawalpur	1,022,222	1,000,001	1,162,222	1,072,222
33	Faridkot	812,222	800,222	800,222	822,222
34	Dera Ghazi	1,172,222	1,182,464	1,202,222	1,122,222
	<b>Central Indo-Pakistan</b>	<b>2,106,065</b>	<b>2,208,471</b>	<b>2,412,271</b>	<b>2,222,222</b>
35	Delhi	622,222	607,478	722,222	722,222
36	Kanpur	422,222	502,11	512,222	512,222
37	Jaland	612,798	602,222	722,222	602,222
38	Jahang	800,798	607,022	622,222	604,222
	<b>East Patna</b>	<b>1,062,450</b>	<b>1,164,456</b>	<b>1,222,212</b>	<b>1,161,506</b>
39	Meerut	1,022,450	1,164,456	1,222,212	1,161,506
	<b>Sub-Himalaya, East</b>	<b>7,257,709</b>	<b>7,541,063</b>	<b>7,722,880</b>	<b>7,222,882</b>
40	Gawalpur	2,527,074	2,117,871	2,101,200	2,201,067
41	Roorkee	1,941,182	1,802,222	1,802,222	1,722,222
42	Gonda	1,402,192	1,472,222	1,442,222	1,422,222
43	Dahlgate	1,022,222	1,022,222	1,002,222	1,002,222
	<b>Indo-Gangetic Plain, East</b>	<b>8,512,875</b>	<b>8,982,610</b>	<b>9,222,888</b>	<b>8,922,887</b>
44	Barrack	822,222	822,222	822,222	822,222
45	Jaunpur	1,222,222	1,222,222	1,222,222	1,222,222
46	Ghazipur	812,222	1,022,222	1,022,222	1,022,222
47	Bahra	822,222	1,022,222	1,022,222	822,222
48	Amrahar	1,222,222	1,222,222	1,222,222	1,222,222

**SUBSIDIARY TABLE VII—Trade Imports and Exports**  
(In lakhs of rupees and maunds)

Year	Imports							
	From Nepal		From Tibet.		Rail Borno.		Total	
	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.
1891 1892	64½	27½	5½	½	1,280½	233	1,350	261½
1892 1893	51½	17½	5½	½	1,260½	217½	1,318	236½
1893 1894	49½	16½	7½	½	1,367	256½	1,424	274½
1894 1895	52½	18½	7½	½	1,559½	394½	1,617½	413½
1895 1896	59½	19½	5½	½	1,499½	350½	1,564½	370½
1896 1897	44½	12½	6½	½	1,970½	391½	2,022½	405
1897 1898	59½	15	6½	½	1,579½	289½	1,645	305½
1898 1899	69½	19½	6½	½	1,502	391	1,578½	321
1899 1900	77½	19½	7	½	1,775½	354½	1,860½	374½
1900 1901	81½	17½	6½	½	1,469	295	1,557	313½
Total	610½	184½	63½	7	15,263½	3,084½	15,937½	3,276

Year	Exports							
	To Nepal		To Tibet.		Rail Borno.		Total	
	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.	Rs.	Mds.
1891 1892	37½	2½	2½	½	767½	315½	807½	318½
1892 1893	35½	2½	2½	½	1,860½	350½	1,898	353½
1893 1894	30½	2½	2½	½	1,858	277½	1,891	280½
1894 1895	39½	2½	2½	½	2,009½	267½	2,051½	270
1895 1896	31½	2½	4½	½	1,897½	254½	1,933½	257½
1896 1897	31½	1½	3½	½	2,078	217½	2,113½	219½
1897 1898	33½	2½	7½	½	2,132½	285½	2,173½	288½
1898 1899	42½	2½	3½	½	2,093½	402½	2,139½	405½
1899 1900	38½	2½	3½	½	2,469½	508	2,531½	511
1900 1901	42½	2½	3½	½	2,725	463	2,771	460½
Total	363	23	37	5½	19,911½	3,342½	20,311½	3,371

**SUBSIDIARY TABLE VIII**

*Statement showing people belonging to the North-Western Provinces and Oudh, (excluding Native States) enumerated abroad in India*

Enumerated in	1901			1891			Difference (+) or (—) (Total only)
	Males	Females	Total	Males	Females	Total	
1	2	3	4	5	6	7	
Aden	747	461	1,208	1,201	335	1,539	—331
Ajmer Merwara	7,724	5,245	12,969	11,091	6,596	17,687	—4,718
Andamans	3,062	740	3,802	3,482	478	3,960	—538
Assam	65,688	43,312	108,000	36,226	21,625	57,851	+51,049
Bengal	328,859	168,243	497,102	254,620	110,495	364,925	+132,177
Baluchistan (Quetta)	4,446	893	6,339	3,845	467	4,312	+1,027
Baroda	1,039	350	1,389	5,877	1,599	7,476	—6,087
Benar	16,684	5,310	21,994	22,818	5,541	28,359	—6,365
Bombay	49,141	18,678	67,822*	64,393	21,339	85,732	—17,910
Burma	30,380	3,673	34,053	16,471	1,757	18,228	+16,225
Central Provinces	55,219	39,449	94,668	61,066	41,038	122,004	—26,306
Central India	157,669	155,445	313,014	125,359	163,555	288,914	+54,100
Cochin	98	41	139				+139
Coorg	9	5	14	11	1	12	+2
Kashmir	609	142	751	665	195	860	—109
Madras	2,391	881	3,272	3,170	1,004	4,174	—902
Mysore	283	101	387	279	161	440	—53
Nizam's Dominions	14,491	9,899	24,390	2,299	3,393	12,697	+11,723
Panjab	117,325	116,240	233,565	126,184	110,611	236,795	—14,230
Rajputana	28,151	45,003	73,154	41,226	58,098	99,324	—26,810
Rampur	32,171	41,744	73,915	27,451	38,860	66,311	+7,618
Tehri	3,661	3,847	7,508	171	64	235	+7,273
Total	917,389	689,429	1,606,818	834,769	597,697	1,432,466	+250,343
							—10,929
							+171,414

\*Includes those born in Native States in these provinces.



**SUBSIDIARY TABLE IX.—Showing estimated annual emigration from North  
Western Provinces and Oudh 1891—1901**

**NOTE.**—This estimate is based on the supposition that an equal number emigrated in each year of the decade. The calculations depend on the formula  $A(1-r)^{10} + X \frac{1-(1-r)^{10}}{r} = B$ , where A = number of persons born in these provinces, enumerated in any other in 1891 B = the number in 1901 X = annual net number of emigrants, and r = annual death-rate in the province. Two values are taken for r in each case, a low value and a high value.

Provinces or States, to which emigration is directed.	Low death-rate.		High death-rate.	
	Death-rate per mille.	Annual net number of emigrants.	Death-rate per mille.	Annual net number of emigrants.
1	2	3	4	5
Azam -- -- -- --	40	8,800	50	8,300
Bengal -- -- -- --	20	21,700	45	22,700
Burma -- -- -- --	25	2,300	40	2,500
Central Provinces -- -- -- --	30	500	45	2,000
Punjab -- -- -- --	25	4,700	40	8,100
Central India States -- -- -- --	30	18,000	45	20,000
Hyderabad -- -- -- --	30	1,500	40	2,000
Rajasthan States -- -- -- --	30	350	45	1,300
Baluchistan, Rawlpye and Taki Garhwal -- -- -- --	30	8,300	40	4,000
Total -- --	--	57,800	--	51,800

*DIAGRAM showing average prices for 10 years  
of (1) wheat, (2) other food grains for eight  
typical districts of the Provinces in acres  
per rupee.*

Years.		5	10	15	20	
1891--	Wheat --	++++	++++	+++	--	(12-22)
	Other grains --				0	(10-21)
1892--	Wheat --	++++	++++	+++	--	(12-25)
	Other grains --					(13-25)
1893--	Wheat --	++++	++++	++++	--	(11-22)
	Other grains --					(20-10)
1894--	Wheat --	++++	++++	++++	++	(15-24)
	Other grains --					(20-20)
1895--	Wheat --	++++	++++	+++	--	(14-27)
	Other grains --					(17-25)
1896--	Wheat --	++++	++++	+	--	(10-22)
	Other grains --				--	(12-28)
1897--	Wheat --	++++	++++	--	--	(10-22)
	Other grains --			--	--	(10-22)
1898--	Wheat --	++++	++++	++++	--	(18-20)
	Other grains --					(19-17)
1899--	Wheat --	++++	++++	++++	--	(13-22)
	Other grains --					(17-20)
1900--	Wheat --	++++	++++	++	--	(11-21)
	Other grains --				--	(13-20)

*DIAGRAM showing by districts percentages of persons relieved  
during the Famine 1896-1897 to total population*

District	5	10	15	20	25	30	35	40	45	
Dehra Dún	†		..			...		..	..	(1 27)
Bareilly	..				..	..		..	..	( 12)
Bijnor	†		..			..				(65)
Pilibhit	..	††								(162)
Kheri	..			..		..				( 31)
Muttra	..	††††	..							(3 75)
Agra	††			..				..		(1 64)
Farukhabad			..							(28)
Mainpuri					...		..			( 38)
Etawah	†††		..							(2 83)
Etah										(42)
Budaun				..					..	( 14)
Moradabad				..						( 22)
Shahjahanpur	†								..	(63)
Cawnpore	†††††	†††††	††							(11 53)
Fatehpur	††		..					..		(2 38)
Allahabad	†††††	†††††	†††††	†††††						(20 27)
Lucknow	†††††	†††††	†††		...					(13 14)
Unao	†††††	†						..		(6 42)
Rae Bareli	†††††	††††			..				..	(8 77)
Sitapur	†††††	†††††	†				..	..		(11 08)
Hardoi	†††††	†††††	†††							(12 95)
Fyzabad	..	†								(1 11)
Sultanpur	††		..							(1 49)
Partabgarh	††					..				(2 28)
Bara Banki	††				...					(1 88)
Banda	†††††	†††††	†††††	†††††	†††††	†††††	†††††	†††††	††	(42 13)
Hamirpur	†††††	†††††	†††††	†††††	†††				..	(23 31)
Jhansi	†††††	†††††	†††††							(14 66)
Jalaun	†††††	†††††	†††††	†††††	†††††	†††††		..		(29 27)
Mirzapur	†††††	††			..					(7 23)
Family Domains (Maharaja of Benares)	..	††††		..					..	(3 61)
Gorakhpur	†								..	(1 27)
Basti		..	..						..	( 38)
Gonda	†				..				..	( 81)
Benares	†	..				..				(1 31)
Jaunpur	†††††	†		...						(563)
Azamgarh*	†	..			...	..		..		( 93)

\* Work on railways was in progress in Azamgarh and helped the people considerably.

*DIAGRAM showing birth and death rates in the Provinces for the years 1891 1900*

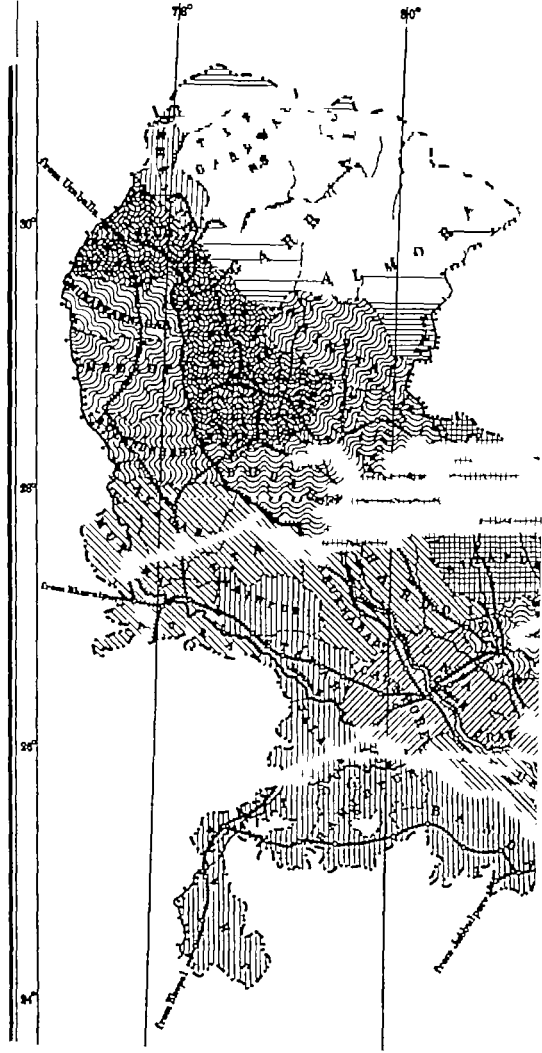
Year.		5	10	15	20	25	30	35	40	45	50	
1891	{ Births --							+++	--	--	--	(23 25)
	{ Deaths --								--	--	--	(31 14)
1892	{ Births --							++++	+	--	--	(26 17)
	{ Deaths --								--	--	--	(24 11)
1893	{ Births --							++++	++++	+	--	(40 25)
	{ Deaths --						--	--	--	--	--	(24 10)
1894	{ Births --							++++	++++	--	--	(26 70)
	{ Deaths --										--	(42 61)
1895	{ Births --							++++	--	--	--	(34 90)
	{ Deaths --							--	--	--	--	(22 12)
1896	{ Births --							++++	--	--	--	(28 40)
	{ Deaths --								--	--	--	(23 22)
1897	{ Births --							+	--	--	--	(21 10)
	{ Deaths --									--	--	(40 44)
1898	{ Births --							++++	++	--	--	(27 86)
	{ Deaths --							--	--	--	--	(27 28)
1899	{ Births --							++++	++++	++++	+++	(36 00)
	{ Deaths --								--	--	--	(22 19)
1900	{ Births --						+++	+	++++	++++	--	(40 24)
	{ Deaths --								--	--	--	(21 12)
Normal	{ Births --							++++	++++	+++	--	(44 2)
	{ Deaths --									--	--	(27 7)

Taken from the tables in the Report on the Census of Ind. A. 1901, Tables,  
Part II, page 181.



take 100 000 Hindus and 100,000 Musalmans and distribute them according to age periods the numbers in each age period would be approximately equal if the birth rates and the death-rates at each period were equal. It is found, however that this is not so in the earlier age periods and also in the latest there are more Musalmans than Hindus while in the central periods the Hindus are in excess. The fact that the divergence is greatest during the first year of life tends to show that more children are born in Musalman families, while the fact that the divergence continues for some time, and is distinctly marked in the later periods shows that adults live longer. Several circumstances undoubtedly tend to foster the greater fertility and vitality of Musalmans as compared with Hindus but as they depend on physiological causes it is impossible to do more than indicate them generally without any attempt to estimate the respective value of each. It is probable though by no means certain that the greater fertility of Muhammadans is due to their greater vitality but in any case it is possible to assign reasons for the latter with some degree of certainty. In the first place Musalmans, taken as a whole are better off than Hindus in the sense that they do not include so large a proportion of the very poor as the latter do. From Table V showing the population of towns distributed by religion it appears that of the total urban population 36 per cent are Musalmans and 62 are Hindus while in the rural population the figures are 11 and 88 respectively. Putting these figures in another way out of 100 Musalmans, 28 live in towns and 72 in rural tracts, the proportion for Hindus being 8 and 92. At the best of times the agricultural labourer is probably the worst paid person in India, and it is certain that in proportion to the total population there are more Hindus in this position than Musalmans, for the latter are relatively more numerous in towns than the former and in towns they must, as a rule either follow trades or professions or be engaged in general labour. Apart from this general condition which applies throughout the provinces, there is the additional fact that two-fifths of the total Musalman population is found in the Meerut and Rohilkhand divisions, the most prosperous part of the provinces while the total population of these two divisions is only about one-quarter of the whole. Another probable reason for the better vitality of the Musalmans is the fact that those who can afford it indulge in a more liberal diet than the Hindus while on the other hand the use of the more noxious drugs *ganja* and *charas* is almost entirely confined to Hindus. It is probable that marriage customs also tend to favour Muhammadans, for though no exact figures can be given to show the age of cohabitation in the two religions it is almost certain that it is premature more often in the case of Hindus. A more definite conclusion can however be drawn from the marriage statistics. Amongst Hindu females aged 15 and over about 6 per cent are unmarried while amongst Musalmans the proportion is nearly 44 per cent. In Eastern countries the chief reasons why females are not married are want of means or physical unfitness and where the disproportion is so great as in this case it is clear that more Hindu females are married who are physically unfit than is the case amongst Musalmans. Lastly the religious necessity of a son to the Hindu, and the difficulty often experienced in marrying a daughter owing to the rule of hypergamy which will be explained in the chapter on caste cause Hindus to





# MAP

OF

## . PROVINCES & OUDH,

showing

HAMMADANS PER 10,000 OF THE TOTAL  
POPULATION

Scale of Miles

0 10 20 30 Miles

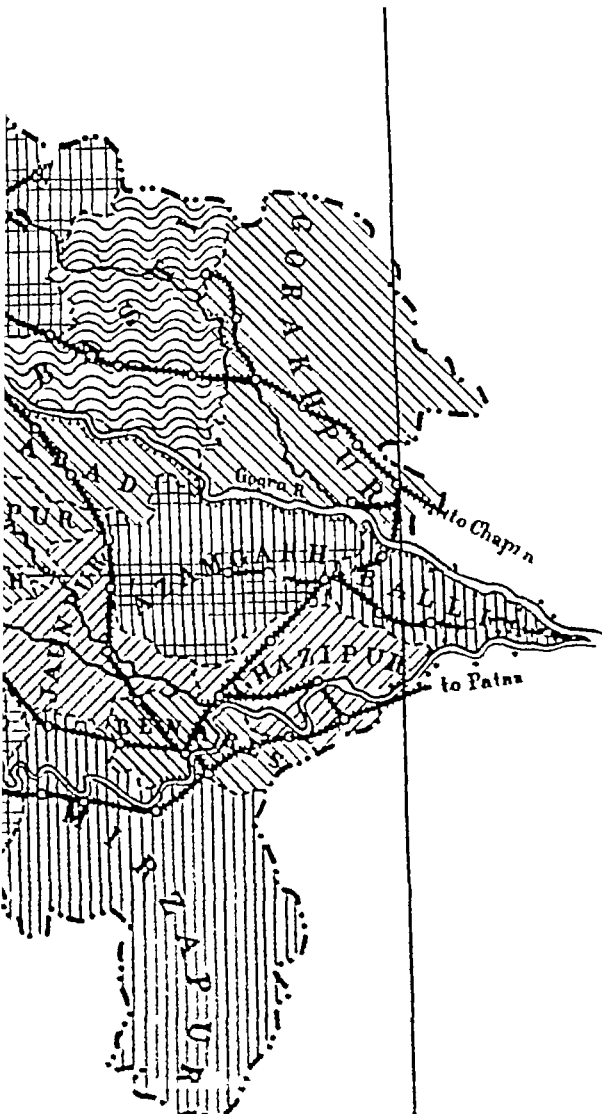
### REFERENCES

Province or State Boundary --- -- --

District Boundary --- -- --

Neighboring States N S

United Provinces of Agra and Oudh Agency



Under 150

400—700

700—1000

1000—1300

1300—1600

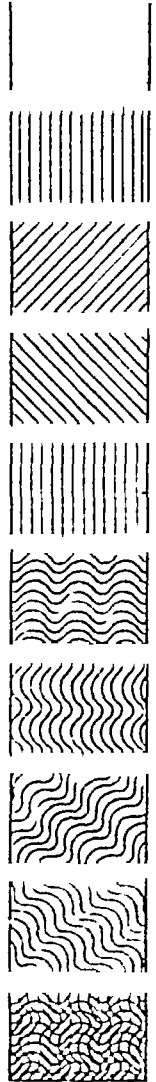
1600—1900

1900—2200

2200—2500

2500—3000

Over 3000







neglect their daughters and in some cases to get rid of them. So far, the causes of the variation in the rates of increase have been discussed generally without regard to the special conditions of the last ten years. It has been shown that the principal features of that period affecting population were the outbreak of cholera and fever in 1894 and the scarcity in 1895, 1896 and 1897. In many cases the same district suffered from both fever in 1894 and famine in 1896 and 1897, but it is possible to distinguish in the case of a few districts. Of the five districts included in the natural division Sub-Himalaya, West, Saháranpur was not affected by the famine, and in none of the other four, *viz*, Bareilly, Bijnor, Pilibhit and Kheri, were more than 2 per cent of the total population relieved. In all of these districts the number of deaths *per mille* from fever in 1894 exceeded the average of the previous five years by amounts varying from 30 to 50 *per cent*. The same conditions apply to the districts of Budaun, Moradabad and Sháhjahánpur in the Indo-Gangetic plain, West, but in seven of these eight districts the number of Masalmans has increased in a distinctly greater proportion than the number of Hindus, and in Pilibhit where both Hindus and Masalmans have decreased, the falling off is more marked in the case of Hindus. The portion of the provinces which suffered most severely from famine was the Central India Plateau which includes the four districts of Bánda, Hamirpur, Jhánsi and Jalaun, and these districts were not much affected by the cholera and fever of 1894. Taking the four districts together the Hindu population decreased by 8·7 *per cent* and the Masalman by only 4·8. The Jalaun district showed a slight increase in Hindus and a slight decrease in Masalmans, but special circumstances affected this, as the population had probably increased during the first few years of the decade, owing to the immigration of Hindus, and the famine did not entirely wipe out the effects of this. There are seven other districts in which Hindus increased at a greater rate than Masalmans, or in which Masalmans decreased more than Hindus. In four of these, *viz*, Farukhabad, Lucknow, Fyzabad and Jaunpur, the reasons are probably historical and mark the continued reversion in these places, which were formerly centres of Muhammadan rule, to a more natural distribution of members of the two religions. In the other three districts, Etawah, Gorakhpur and Ballia the number of Masalmans is much smaller in proportion to the total than the provincial average, and the movement of a small number of persons has a greater effect on the figures than in ordinary districts.

Besides the matters alluded to above, the Hindu population is subject to losses in other ways. The large increases in the number of Aryas and native Christians which are alluded to below, are largely due to conversions from Hinduism, while the number of converts from Islam to other religions is infinitesimal. The most careful enquiry has failed to discover any extensive proselytism in recent times from Hinduism to Islam, though isolated instances certainly occur both by genuine conversion and in the case of men and women who have lost caste, and it is not uncommon for illegitimate children of Hindus, especially by Muhammadan women, to be brought up as Masalmans. A new factor of very considerable importance is the increase in emigration from these provinces in which it is known that Hindus take the greater part though no estimate of the proportions can be given as the figures for migration do not

distinguish religions. A certain number of Musalmans also leave these provinces in search of a livelihood, but it seems unlikely that the number is increasing. Some details as to the current tenets of Hinduism and Islam will be found later.

68 **Sikhs.**—The number of persons recorded as Sikhs has increased by 35 per cent from 11 343 to 15 819 but a comparison of the figures by sexes shows that while males have only increased by 7½ per cent the females have more than doubled. The majority of real Sikhs are employed in the police or army in these provinces though there are a few immigrants from the Panjab in the western districts. It is not improbable that some of the persons so recorded are really Hindus of the Nanakpanthi sub-sect of Vaishnavism which is strong in the same districts where Sikhs are also found but special care was taken in tabulation to avoid this mistake.

69 **Jains.**—It was explained in the report on the Census of 1881 that Jains were treated as a sect of Hindus, and as sects of Hindus were not recorded, this led to many being shown as Hindus. The number recorded then, 9,957 was thus too small and the increase of 58 per cent. between 1881 and 1891 merely due to omissions at the earlier census. In the last ten years

the number has fallen slightly from 84 601 to 84 401. The proportion per 10 000 of the total population is now a little over 17 as compared with 18 in 1881 and 1891. No precise reasons can be given for the decrease which is fairly evenly distributed over the provinces the Jains are almost entirely members of the trading caste and are chiefly found in the Meerut and Agra divisions and in the Lalitpur tahsil of Jhansi. It is possible that conversions to Hinduism or the Arya Samaj account for the small decrease. Much information has been gathered recently about the Jain religion and the result has been to considerably alter the earlier views as to its origin. It was formerly thought that Jainism was an offshoot of Buddhism and like that religion was in the main a revolt against Brahmanism and the caste system. It has now however been shown that both these systems, which arose about the sixth century B.C., Jainism being the earlier were originally orders of begging monks, many of which sprang up about the same time and the resemblances noted between the two which have survived are probably due to the fact that each copied the model of the Sanyasins or Brahmanical mendicants. Both Sakya Muni and Mahavira, the founders of Buddhism and Jainism respectively chiefly addressed themselves to the Kshatriya caste to which they belonged and the primary distinction between them and the orthodox Sanyasins was that they objected to the growing feeling that only Brahmins should be admitted to that order. So far were the movements from being a complete revolt against caste,\* that while the Buddhist or Jain monks acted as spiritual advisers, Brahmins were still required to perform ceremonies at births, marriages and deaths. Recent excavations at Muttra have brought to light strong confirmations of the historical statements made in the Jain sacred writings, and in particular it is of interest to know that by the first or second century of the Christian era the Jains were well

*It is almost certain that caste, as we present understood, did not exist early as this.*

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established at Muttra where a celebrated shrine still exists Dr Hoernle in his presidential address to the Asiatic Society of Bengal in 1898 from which these remarks have been condensed, has pointed out the probable reason why Jainism has survived in India and Buddhism has almost perished. The former maintained a close connection between the lay members and the monks and nuns, while no such ties existed in Buddhism, which therefore collapsed on the revival of Hinduism and was finally extinguished about the time of the Muhammadan invasion. The Jain is looked on by the Hindu as an atheist, and the Digambara sect which is the principal one in these provinces, is reprobated because the images of the Tirthankaras carried in procession are naked. Like the Hindus, Jains hold the doctrine of transmigration but the final end is not absorption in the Deity or eternal happiness in his presence, but the attainment of perfection, if not extinction. A cardinal tenet is contained in the maxim *ahimsa paramachha* or not killing is the greatest virtue, and this teaching, which is not unknown to Hinduism, is pushed to such an extreme that devout Jains will not eat or drink after dark for fear of killing insects, and the stricter members even sweep the ground before sitting down. The principal worship performed is the adoration of images of the Tirthankara or those who have made the pilgrimage, *i e*, attained perfection. On certain occasions images of these are carried in procession, and serious disturbances have been known to occur owing to the opposition of Hindus. Jains are almost entirely of the Bania or Vaishya caste, and are commonly called *Saragis*, a corruption of *Sravaka*, the term applied to lay members.

70 **Buddhists**—The total number of Buddhists is only 788 as compared with 1,387 in 1891 and 103 in 1881. More than half of these, or 415, are Burmese prisoners in the Central prisons at Agra, Farukhabad, Bareilly, Allahabad, Benares and Lucknow, and 235 of the remainder are Tibetans in the Kumaun Division who are gradually becoming Hinduised. The discovery and identification of certain Buddhist sites in the Nepal Tarai a few years ago became known in Burma, and every cold weather a few pilgrims come to visit these and the colossal recumbent image of Buddha near Kasia in the Gorakhpur district. As has been stated in the preceding paragraph, Buddhism, though it had its origin in or near these provinces, is extinct as a religion of the people.

71 **Parsis, Jews and Brahmos**—The number of Parsis has increased from 342 to 578, they are entirely strangers here, and are principally occupied in trade, generally shopkeeping.

There are now 54 Jews against 60 in 1891, and these also are usually shopkeepers.

Brahmos have risen from 14 to 37, but they are almost entirely Bengalis, and the faith has not found acceptance amongst the people of these provinces. Some reasons for the failure of this movement will be found in the account of the Arya Samaj.

72 **Christians**—The total number of Christians has increased by 115 *per cent* since 1881 and by 75 *per cent* in the last ten years, the total number standing at 47,664 in 1881, 58,441 in 1891 and 102,469 in 1901. The figures for

race, however show that while Europeans and allied races have increased slightly the figures at the three periods being 26,683, 27,993 and 28,410 and Eurasians have decreased from 7,726 in 1881 to 7,049 in 1891 and 5,218 in 1901. Native Christians have almost trebled in the last ten years and are more than five times as numerous as they were in 1881. The figures for Europeans and Eurasians require little explanation. The former depend to a large extent on fluctuations in the garrison. During the ten years two cantonments, *viz.* those at Moradabad and Shāhjahānpur were abandoned, though the latter has been temporarily reoccupied by troops guarding the Boer prisoners since the census was taken. The number of European permanent residents has probably increased slightly owing to the growth of railway colonies and business centres, but exact figures cannot be given and this increase is confined to a few places. The figures for Eurasians are certainly understated owing to the tendency for these to return themselves as Europeans: their number is, however small. In table XVIII the persons classed as European and allied races are divided into British subjects and others and it appears that the former have increased since 1891 from 17,739 to 27,580 while the latter have also increased from 504 to 880. Even allowing that the former includes some persons who should have returned themselves as Eurasians it is clear that there has been some increase.

73 Native Christians.—The principal feature in the ten years is the enormous increase in Native Christians amounting to almost two hundred per cent. The examination of this increase is facilitated by a comparison of the figures shown in table XVII for Christians by race and sect. From

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this it will be seen that taking the groups of sects which returned over 1,000 individuals the most considerable variations are in "Methodists," "Presbyterians" and "Unspecified." The increase in Presbyterians is chiefly amongst Europeans and is owing to the presence of an unusual number of Scotch regiments in these provinces in March 1901. Five thousand three hundred and ten persons omitted to return their sect, of whom 4,947 were Native Christians. The Methodists have increased from 14,809 to 51,547 of whom 13,03 and 50,313 respectively were natives, and almost all of these belong to the American Methodist Episcopal church. This increase is chiefly found in the three Western divisions of the provinces, Meerut, Agra and Rohilkhand the increases in which are about 19,000, 7,000 and 10,000 respectively. The reason for this increase, which is not found in the case of any other Mission, is fairly obvious, *viz.* that the American Methodist church devotes its efforts chiefly to the very lowest castes and consequently has to be satisfied with a lower standard of appreciation of the tenets of Christianity than many other Missions require from their converts. In 1899 the increase attracted the notice of Government, and a special enquiry was made through district officers in the Rohilkhand Division the results of which were also checked by enquiry from a responsible member of the Mission. Further enquiries have been made in the other divisions noted above which point to the same results. It is clear from these that the principal castes from which converts are made are sweepers and chamars though a few are also obtained from higher castes. In most districts care is taken to educate the children so far that they can

read and write. With the majority this is considered sufficient but those who show more intelligence, especially if they belong to higher castes, pass on to the schools at headquarters and some of them are trained as teachers or native pastors. To the great mass of converts the change in religion causes little change in outward relations in fact it was reported from one district that families of sweepers had been converted without the rest of the villagers knowing of it. What change is made, is on the whole for the better. From the Sháhjahanpur district details were reported of occupations which the reports from other districts, though couched in more general terms, indicate may be accepted as typical. Of 855 Native Christians 475 were still following their old occupation as sweepers, 101 were cultivators, 80 chaukidars, 81 were employed by the Mission as preachers and teachers, 44 were engaged in making a mixture used for cleaning doors and the rest (except 4 blind men) were labourers or servants. The smallness of their numbers compared with the general population, and the fact that they are so scattered, rendered it difficult to obtain any opinion from the ordinary native as to their general reputation. The principal fact that seems to have struck outsiders was the greater cleanliness in dress and habits observed by converts, and it seems certain that marriage is postponed to later ages than is usual amongst Hindus. In the case of sweepers and chamars who followed their original occupations the change of religion would make no difference to the contempt with which higher class Hindu and Masalmans regard them. The native pastors, however, are said to be fairly popular with all classes. As is natural there is considerable difference between the Native Christians who live near places where European and American missionaries reside, and those who dwell in remoter villages, the latter being much less advanced than the former.

74 **Aryas**—The number of Aryas who returned their religion as such in 1891 was 22,053, while 3,405 more recorded their religion as Hindu, and sect as Arya. The total number was thus 25,458, while in the present census it is 65,282. As in the case of Christianity this large increase is more due to conversion than to natural increase but a difference between the Arya Samaj and Christianity is found in the proportion of the sexes. In the former only 45 per cent of the whole are females, while in the latter the sexes are more equally divided, there being 48 females to 52 males. The difference is not very great, but it confirms the general impression that the Arya Samaj is more popular with men than with women.

The increase is found in every division of the provinces, and in almost

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every district, but the only division in which

Aryas form an appreciable part of the population

are the three western ones in which Christianity also has made some progress. A more important difference exists in the classes from which converts are made to Christianity and the Samaj respectively, and also in the constitution of Arya and Hindu society. If we take the first eight classes in the Hindu social system, it will be seen that they comprise about 62 per cent of the total number of Hindus, and 98 per cent of Aryas, while Native Christians are chiefly recruited from the very lowest class. More details regarding this point will be found in the chapter on caste, and a further account of the Arya Samaj later in the present chapter.

75 *Hinduism*.—Babu Keshab Chander Sen the founder of one of the branches of the Brahmo Samaj and an earnest enquirer into religious systems, is reported to have said after visiting Europe, that in his opinion—“The Christian world has not imbibed Christ’s spirit.” It appears to me and has always appeared to me, that no Christian nation on earth represents fully and thoroughly Christ’s idea of the kingdom of God.” In his valuable book on “India Ancient and Modern” Lal Bahadur has contrasted the present condition of Hinduism with the state of religion ethics and philosophy described in the sacred books of the Hindus, and comes to the conclusion that everything has degenerated. There is a common element in these two judgments, the one passed by an eclectic Theist of Hindu extraction on Christianity and the other by an orthodox Hindu on present day Hinduism which is worth consideration. Briefly it may be said of any religious system which has become successfully established that its standards are appreciably higher than the actual practice of the great majority of its followers. It is true that the standards of most religions or sects that have become popular are higher than those they have superseded but in the early days after their foundation their adherents are filled with enthusiasm, and actual practice agrees closely with the precepts laid down for them while as time goes on laxity is certain to increase, and religion becomes to the mass of the people a hereditary custom, influencing their daily lives to a greater or less extent but not to the same extent to which it did at first. The tendency to laxity is generally counteracted by what may be called ‘revivals’ which may even alter considerably the form of religion though they only purport to be variations or sects of it, and it can be positively asserted that a religion which has not produced revivals is moribund. Such statements as these may appear truisms hardly worth repeating but the two judgments quoted above imply a neglect of these general principles, which is not uncommon where religions are studied chiefly in their literature, and the conclusions thus arrived at are not checked by a comparison with actual practice. For these reasons a description of the attitude towards religion of the mass of the people and their actual practices is of some interest. In the case of Hinduism the complexity of the system called by that name and its immense tolerance which enable it to include ideas and beliefs which to the Western student seem absolutely irreconcilable make it the more desirable that something of the sort should be done while much has been written about what may be called theoretical Hinduism, and especially its ancient history and division into various sects, the practical working of the system in Northern India has only been described very briefly. No further justification will therefore be required for an endeavour to state more fully than has been usual the actual working of the religion rather than its theoretical standards. At the outset it must be pointed out that there is no satisfactory definition of Hinduism. For census purposes a man who described himself as a Hindu was treated as such without further enquiry. In some parts of India the common religion of the people is of the type called Animism which as used by Professor E. B. Tylor and other writers, denotes the “doctrine of Spiritual Beings which embodies the very essence of Spiritualism as opposed

to Materialistic philosophy. It is habitually found that the theory of Animism divides into two great dogmas, forming parts of one consistent doctrine, first concerning souls of individual creatures, capable of continued existence after the death or destruction of the body, second concerning other spirits, upward to the rank of powerful deities." Persons were recorded as animists who did not consider themselves Hindus, Masalmans, Jains, &c, &c. In the North-Western Provinces and Oudh there are undoubtedly many persons whose beliefs are nearer to those of the persons classed elsewhere as animists than to Hinduism, especially in the south of Mirzapur, parts of Bundelkhand and in Kumaun, but as all of these considered themselves Hindus, it was not found possible to make distinctions. Perhaps the two most striking features of Hinduism are the respect for Brahmans and for cows. There are, however, several sects which hardly reckon Brahmans as superior to other castes at all, and the castes in the lowest group of the social system (*vide* chapter VIII) will eat beef. In regard to the latter a note was made in the draft scheme first circulated that they hardly appeared to be Hindus at all, and it is in fact not uncommon in popular speech to distinguish such castes as sweepers from both Hindus and Masalmans, but this distinction was strongly objected to by the Hindu committees who discussed the scheme. Attention has been drawn to these facts as they constitute appreciable exceptions to the two main features that characterise the system, and that are, subject to these exceptions, about the only dogmas common to all grades and descriptions of Hindus. It has even been found in one district that the chamars who have been trying to rise in the social scale, have threatened with excommunication any caste fellow suspected of poisoning cattle for their hides. Students will be familiar with the accounts of Hinduism given, for example, in Professor Monier Williams's "Brahmanism and Hinduism." The religion of the Hindus is there traced in three stages of development from the earliest times. First is the religion of the Vedas described as "an unsettled system which at one time assigned all the phenomena of the universe to one first cause, at another, attributed them to several causes operating independently, at another, supposed the whole visible creation to be animated by one universal all pervading-spirit. It was a belief which, according to the character and inclination of the worshipper, was now polytheism, now monotheism, now tritheism, now pantheism. But it was not yet idolatry." By some writers the system has been termed "henotheism" because it seems to recognize a plurality of gods from which the worshippers chose one to be specially revered. Following this came what is called Brahmanism which in its earlier form was a belief in a spiritual power and presence called Brahma which diffused itself everywhere, and of which men and gods were merely manifestations. Such a belief was essentially pantheistic, and difficult of apprehension by the masses. The changes that have taken place in this to form the existing system have chiefly been in the direction of theism, but with constant lapses into pantheism which remains the substratum of the belief of probably the great majority of thinking Hindus. Both Sivism and Vaishnavism are described by Professor Monier Williams as probably the result of Buddhism, the former being a development of the worship of Buddha in his ascetical character, and the latter of Buddha as a beneficent and unselfish lover and friend of the human



race but this is contrary to the orthodox Hindu belief. As long as Siva and Vishnu are looked on as manifestations of the supreme spirit there seems little difference between modern Hinduism and Brahmanism but as has been remarked above one of the chief distinguishing features between Brahmanism and Hinduism was that the latter inclined towards theism. Thus we find in Brahmanism the three manifestations of the supreme spirit Brahma the creator Rudra-Siva the destroyer and recreator and Vishnu the protector. The great change in this belief was to regard Siva not simply as a manifestation of the supreme universal spirit but as a supreme being "infinite eternal, and exempt from subjection to the law of ultimate absorption into the universal spirit. About the beginning of the eighth century Shankaracharya, the great revivalist of pure pantheism denounced certain sects of Saivism as hostile to the doctrine of non-duality (*advaita*) clearly indicating that the principle of regarding Siva as distinct from a universal spirit had been entertained. Similarly Vishnu has been exalted to the principal place by the followers of the so-called Vaishnava sects commencing with that founded by Ramanuj about the twelfth century the majority of these sects are also opposed to the doctrine of the non-duality of God and soul, though there is a constant tendency to relapse into pantheism. Professor Monier Williams has stated that "in respect of religious belief the Hindus of the present day may be broadly divided into three principal classes, namely (1) Smartas, (2) Saivas (3) Vaishnavas, each of these classes being capable of sub-division. The first class includes those persons who hold what may be called the orthodox Hindu belief recognizing no sectarian divisions and regarding no manifestation of the supreme spirit as superior to any other though even in the case of these there is often a tendency to exalt Siva. I consider that the statement quoted above is entirely misleading if applied to the North Western Provinces and Oudh without further qualification. The rule for filling in the Column of the schedule relating to religion provided that Hindus should be asked what sect they belonged to and if they replied either Saiva or Vaishnav the particular sub-sect should also be recorded. If they did not belong to any sect they were asked to state the name of the deity they considered as tutelary and that was recorded failing this the entry made was "sect unknown. These rules, which followed closely those in force in 1891 and had the highest authority for their main principles, were found unsatisfactory in some respects. If the statement quoted above to which exception has been taken, were correct, there can be little doubt that the entries in the schedules would have given a reliable idea of the division of the Hindu population according to their beliefs. The figures given in Provincial Table VI show however that in the first place the sectarian divisions of Saivism and Vaishnavism are recognized by a very small portion of the Hindu population for omitting persons who merely returned the name of Siva or of Vishnu, out of nearly 41 millions of Hindus only 1,290,094 declared themselves as Saiva sectarians and 2,51,232 as Vaishnavas. During the training of the enumeration staff and the checking of the preliminary and final enumeration it was found that little or no reliance could be placed on the record of a tutelary deity or *Ishta devata* in cases where the sect could not be stated. Almost all officers who expressed an opinion on this point agreed that the vast majority of Hindus neither considered

themselves as belonging to any sect nor recognized any special deity in particular. It was even found that where a tutelary deity had been recorded at the preliminary enumeration persons had forgotten what they had said by the time a superior officer came round to check the entries made in the schedule, and in many cases the entry was found to depend on the ideas of the enumerator. It is a peculiar feature of the Oriental that he will generally give what he believes to be a probably correct answer, rather than profess ignorance, and for this reason some entry was made in most cases. An illustration is given of this propensity by the figures for the Ramanandi (Vaishnava sect). In 1891 the persons who returned this sect numbered 421,433, but at this census the number has trebled. There has been no revival to account for such an increase, and the only explanation appears to be that it was the first of the few sects whose names were given as examples in the rule, and was therefore selected by many enumerators as a suitable sect to record for persons who named Vishnu as their tutelary deity but could not say what sect they belonged to. The question must also be regarded from another point of view. What may be called theoretical Hinduism implies a decision on certain doctrines which it is almost impossible for an uneducated person to understand. Further, the actual terms used in theology and philosophy are for the most part pure Sanskrit words, and cannot be simply expressed in the language of the people. But the statistics of education show that more than ninety-seven *per cent* of Hindus are illiterate, while even amongst males aged 20 and over not quite eight *per cent* can read and write. For these reasons it is clearly misleading to classify Hindus into three main groups as orthodox or Saiva or Vaishnava sectaries unless the classification is restricted to those who are literate or the more intelligent of the illiterate. No particular mention has yet been made of the tutelary gods or godlings and the other spirits, demons or saints popularly said to number thirty-three crores of which a very complete though necessarily general account has been given by Mr Crooke in his *Introduction to the Popular Religion and Folklore of Northern India*. The problem of the religion of the masses may be said to resolve itself chiefly into the question how far their beliefs partake of the character of theoretical Hinduism, and how far the lesser deities find a place. One of the most striking characteristics of Hinduism as a whole, whether we consider its higher and more developed forms or the simpler beliefs of the masses, is its freedom from dogma. The result of this feature is that it is impossible to define it as Islam or Christianity can be defined in a short creed. The account now to be given is based on notes kindly supplied to me by a number of observers both native and European, to whom special thanks are due, but it must be understood that for reasons given above, only a general idea can be conveyed and this is subject to modifications in the tracts referred to above where the religious beliefs are more strongly tinged by animism, and also in the case of the more intelligent Hindus but in a contrary direction. The general result of my enquiries is that the great majority of Hindus have a firm belief in one supreme god, called Bhagwan, Parameshwar, Ishwar or Narain. Mr Baillie made some enquiries\* which showed that this involved a clear idea of a single personal god, but I am inclined to think that this is not limited to the more

\* Census Report of North Western Provinces and Oudh, 1891, pag. 127

intelligent but is distinctly characteristic of Hindus as a whole. It is worth noting in this respect that the ordinary oath of our courts has been converted into the expression — *Parameshwar ko hasir nasir janki sack kahunga* " or—"I will speak the truth believing Parameshwar to be present and watching me. There has been much discussion as to whether this monotheistic idea has been a natural development of Hinduism or whether it is the result of contact with Islam and Christianity and it has been usual to attribute much to the effect of this supposed contact. As pointed out above however the idea of a single personal god was not unknown to Hindus long before they came into touch with adherents of either of these two religions, and I am inclined to think as will be shown later in dealing with the Arya Samaj and a comparatively new sect the Radha Swamis, that the tendency of Hinduism with all its eclecticism and elasticity is to develop more on the lines of indigenous beliefs than in an entirely new direction copied more or less immediately from some foreign religion. The number of persons classified as monotheistic in Provincial Table VI is only 2,270,000 as against 3,810,000 in 1891 but there can be little doubt that if enquirers about an *ishta devata* had not been pressed the number would have been very much larger. From what has already been stated it is clear that theoretical Hinduism may be roughly divided into two \* schools of philosophy one upholding the absolute uniformity of the nature of God soul and matter a doctrine called *advaita* or non-duality and the other recognising the existence of distinct entities. With these refinements the average Hindu does not concern himself much and his ideas of the philosophy of his religion are too nebulous to be described briefly. Those who have acquired a smattering of theoretical Hinduism probably have some conception of these matters, and follow the thoughts of the particular branch from which they learnt. The next question is the extent to which this belief in a supreme being is affected by the belief in other deities, and also what the nature of the latter is. Professor Monier Williams divides these into two classes the tutelary gods and demons, and defines the former as those that give deliverance from the calamities, actual and potential believed to be due to demons. This division while it corresponds closely to the facts, is based on the qualities supposed to be possessed by the deities, but their nature can be better indicated by quoting the headings of the chapters in Mr Crooke's book on Popular Religion referred to above *viz.*, (1) the godlings of Nature (2) the heroic and village godlings (3) the godlings of Disease (4) the worship of the Sanctified Dead (5) the worship of the Malevolent Dead (6) the Evil Eye and the scaring of Ghosts (7) Tree and Serpent worship (8) Totemism and Fetichism (9) Animal worship and (10) the Black Art. As pointed out by Mr Crooke these are all known as *Devata* or godlings not *Deva* or Gods. An orderly into whose belief I was enquiring described the relation between Parameshwar and the *Devata* as the relation between an official and his ord-rlice and another popular simile often used is that of the *Sirkar* or Government and the *Milki dar* or district officer. A very clear distinction is thus made and there is no question of any conflict between the one supreme god Parameshwar and the countless godlings. The former is responsible for

\* There are strictly speaking is schools but the general classification holds good.

the existence of everybody and everything, but is too exalted to be troubled about ordinary every day affairs. On the other hand, the tutelary godlings (as defined above) should be appealed to for help in worldly concerns, and the demons must be propitiated to prevent things from going wrong. These considerations lead to the question, what worship the average man performs. In general it may be said that the only regular daily worship consists in pouring out a little water in the morning, on first arising, in honour of the Sun, and perhaps in the repeating of the name of Parameshwar, or one of the incarnations of Vishnu (especially Rama) in the morning and evening. Apart from this, the principal form of the worship of Parameshwar is the hiring of a Brahmin to recite the *Sat Nairn Katha*, an account of the manifestation of God to certain persons who obtained spiritual prosperity by worshipping Him. The absence of regular worship is apt to create an impression that the ordinary Hindus are irreligious, which is entirely mistaken. The fact is that Hinduism has carried to an extreme the doctrine, by no means unknown to other religions, that the principal conductor of religious ceremonies should be a selected individual. Manu lays down that only Brahmins should teach the Vedas, and while other religions ordain individuals who have been trained for the purpose, Hinduism recognizes a hereditary priesthood. Having regard to this principle, and also to the fact that any worship beyond the simplest rites costs money, it is clear that one great obstacle in the way of further worship by the masses is the inability to afford it. Thus the poor man, however much he wishes it, can only have the *Sat Nairn Katha* recited once a year, while his richer brother will have it once a month. And apart from the special reverence paid to Brahmins on account of their birth, and the extraordinary efficacy attributed to their religious ministrations, there is a possible danger to the ordinary man who attempts to perform his own religious ministrations. One man who declared that the Pachpiria were his tutelary deities, told me that the worship of Mahadeo was especially useful, as he was always at hand to aid his devotees, but everybody could not undertake it, because if any mistakes were made in the repetition of hymns evil would happen. As an example he quoted the case of a friend of his who omitted something one day, and was nearly killed by a large stone which fell out of the wall of his house. Similar beliefs are found in the case of Islam and Christianity. But while for a few godlings daily worship is necessary, for the majority it is only required on certain days in the year, or in times of distress, or to obtain the fulfilment of specific prayers. It must not be forgotten, however, that to the Hindu religion includes matters which to other people, are merely social concerns, and while he has no idea of congregational worship such as is usual for example in Christianity or Islam, ritual enters into his daily life probably to a greater extent than into that of a Christian or Musalman. The code of morality of the ordinary Hindu is much the same as that of most civilised nations though it is nowhere reduced to a code. He knows that it is wrong to commit murder, adultery, theft and perjury or to covet, and he honours his parents, in the case of the father at any rate to a degree exceeding the customs of most nations which have no ceremony resembling that of *Srawdh*. The influence of caste is, however, of the greatest importance here and some enquirers have expressed their opinion that the principal sanction attaching to a breach of

morality is the fear of caste penalties rather than the dread of divine punishment, and there are many facts which go to support this view. Almost any moral law may be broken to save the life of either a Brahmin or a cow. An extreme example of the effect of caste principles may be seen in some of the lowest castes where adultery is only condemned and visited with punishment when committed with a person of different caste. In the case of perjury the offence may be committed without public reprobation on behalf of a caste-fellow or even an inhabitant of the same village. Even in the case of the higher forms of Hinduism there are discussions on the occasions on which lies may be told which recall the arguments of the castists. There can however be little doubt that there is a further sanction though it would be difficult to apportion the degrees of importance attached by the average man respectively to fear of the criminal law caste punishments and this further sanction. It has been stated by some writers \* that the ordinary Hindu peasant has practically no belief in the doctrine of transmigration but this is contradicted by my own experience and by all the reports that have been supplied to me. I believe that the doctrine of *Karma* is one of the firmest beliefs of all classes of Hindus, and that the fear that a man shall reap as he has sown is an appreciable element in the average morality. If the ordinary man is asked whether a specific act is right or wrong he will answer without hesitation, and as noted above his decision will usually coincide with the opinions held by adherents of other religions. If asked why a certain act is wrong a few men will say that it is forbidden by the *Shastras*, but the reply of the majority will be to the effect that this is a matter of common knowledge. If the enquiry is extended to the effect of wrong doing most Hindus have a fairly clear idea that it is displeasing to Parameshwar and that the wrong-doer must suffer for it possibly in his present existence but certainly in his future life or lives. It is, however doubtful whether these two consequences are in any way connected because the operation of the law of *Karma* appears to be regarded as so certain that the specific condemnation by Parameshwar in each case is hardly required. Similarly the idea of forgiveness is absolutely wanting evil done may be outweighed by meritorious deeds so far as to ensure a better existence in the future but it is not effaced and must be atoned for. It has been said that the theory of transmigration is illogical because it does not follow from it that the soul remembers its previous existences but such a consciousness is recognized in the case of great ascetics, and the fact remains that according to the theory a person born in some degraded position knows that the reason for this is his wrong-doing in a previous existence. There is a popular belief in some places that when a man has died the nature of his next existence can be ascertained by placing ashes from a potter's kiln in a shallow vessel and carefully smoothing them. Next morning the ashes will be found marked with human footprints if the soul of the dead man is to be reborn as a human being with claws if as a bird wavy lines if as a tree and so on. A man and his wife bathe in the Ganges with their clothes tied together to ensure their being married to one another in a future existence. It appears to me not impossible that the belief in the effects of *Karma* has had a considerable influence on the growth of rigidity in caste regulations.

There is an important difference between the teaching of theoretical Hinduism and that of the popular religion in regard to the ideas of Heaven and Hell. In the former there are transitory stages of existence in the chain of transmigration, while in the latter, it will not infrequently be found that there is an idea that the soul, when sufficiently purified, goes to dwell in Heaven for ever. As far as can be ascertained those who believe this regard heaven as a place where the soul will dwell, surrounded by material comforts, in perfect happiness but there is no idea of absorption in the deity whose place is far above, and the orthodox view of recurring cycles of existence and non-existence is not held by the classes of society under discussion.

**76 Animistic Hinduism**—In the Kumaun division the popular religion, as already stated is still clearly tinged with beliefs of an animistic nature in spite of the fact that one of the temples founded by Sankaracharya the great Hindu revivalist is found here. Here there are three distinct strata of belief. The highest classes are Smarthas or worshippers of the five manifestations of God, *viz*, Siva, Vishnu, Sakti, Saurya and Ganpati, but even their beliefs bear traces of animism. The lower classes of Brahmins, and the Khas Brahmins and Rajputs, *etc.*, the bulk of the population have an animistic form of belief with signs of higher ideas obtained from the Smarthas, but the very lowest classes, the Doms, are frankly animistic. A couple of illustrations will show how the thing works in practice. If a man has two wives and ill-treats one, so that she dies or commits suicide, any disease of the children of the other wife is ascribed to the ghost of the first, which must be propitiated and gradually becomes treated as a god. Or if in a quarrel a man is killed, all misfortunes attacking the man who caused the death, or his children, are ascribed to the ghost. In this way, every village and almost every family has its gods who must be propitiated. There is reason to believe that the sanction caused by the dread of the effects of *Karma* is much stronger in the hills than in the plains. In particular the effects of dying in debt are feared, as it is believed that a debtor will be re-born as the ox or pony of his creditor. Or, it sometimes happens that a son dies, and it is believed that he was his father's creditor in a former life, and the debt being now extinguished there is no necessity for his further life. This latter belief is said to provide a great consolation as the death of an ordinary son is a much more serious matter. The strength of these two beliefs in the power for evil of the ghost of injured persons, and the certainty of the operation of *Karma* are not without considerable effects on practical morality, one result of which is seen in the fact that hardly any police are required in the hills.

**77 Sectarian Divisions**—From what has been already said it is clear that the record of sectarian belief was not satisfactory because the vast majority of Hindus do not belong to any sect, and do not habitually regard any of the lesser deities as tutelary. For these reasons it was decided to tabulate only those entries relating to (1) an unsectarian monotheistic belief, (2) worshippers of the Panchon Pir, (3) the sect of Rudra Swami which will be described below, (4) sects of Saivism, and (5) sect of Vaishnavism. The first of these has been already dealt with, and it has been shown that the figures recorded do not represent the real number of persons who believe in one supreme god. The worshippers of the Panchon Pir were tabulated

because the cult is fairly well defined. They number 1760,350 as compared with 1 690 985 in 1891. The legends connected with the cult have been collected and published by Mr R. Greven. Of the sects of Saivism those returned as Lingart and Pasupat are hardly sectarians, but represent the division of the worshippers of Mahadeo according as they reverence him chiefly through the medium of the phallic emblem as the reproducer or as the Lord of created things. The Aghoris number only 646 the Alakhnams 3,528 the Aghars 5 196 and the Gorakhpantis 30 113. These figures do not show much variation from those of 1891 except in the case of Alakhnams who have decreased from 10 886. The numbers returned as belonging to sects of Vaishnavism have increased from 1,888,862 to 2,571,230. A large portion of this increase is, however due to errors of enumeration and entries in the schedules which could not be clearly distinguished. For example the number of Bishnois is shown as 289 084 as compared with 49 559 in 1891. A large number of these must be persons returned as Vaishnavi without further sectarian description and the confusion arose from the fact that in the vernacular v and b are sometimes confused and it is difficult to distinguish Bishnavi from Bishnoi in the Persian character. The increase in Ramandis (1 344 669 as against 421 433) and Vallabhacharyas (8, 018 against 13 183) is probably due to the fact that these two sects were quoted in the rules as exemplars, though the former may also have gained from Raudasis or Raudasis who have decreased from 417 127 to 46,20. The decrease in Raudasis may also be accounted for in part by the fact that the followers of this sect have returned names included under monotheistic. Both Kabirpantis and Nanakpantis are fewer than in 1891 the former numbering 213,909 as compared with 318,262 and the latter 39 118 as against 336 168. As already stated there is some danger of confusion between Nanakpantis and Sikhs. It appears unnecessary to recapitulate the distinctive tenets of each of the sects shown in Provincial Table VI. They were briefly described in the census report of these provinces for 1891 and more particulars will be found in Professor H. H. Wilson's works, in the book by Professor Williams quoted above and Mr Grower's Memoirs on Mathura.

78 \*Radha Swami Sect.—Some account of this sect is required as its tenets appear to be little known and have not been described in the works quoted above. The founder was a member of an old and respectable family of Khattris in Agra, named Sheo Dayal Singh who was born in 1818 and died in 1878. He first publicly expounded his doctrines about 1861 though he had previously to this instructed a few ladies in the devotional practices recommended by him. Three or four thousand persons are said to have adopted his views in his lifetime and the number of his adherents shown in Provincial Table VI is over fifteen thousand though it is possible some mistakes have crept in by confusion of this sect with some of the Vaishnava sects. The number recorded in 1891 (188 only) was apparently much smaller than the reality. After the death of Shoo Dayal Singh his place was taken by the late Rai Salig Ram Bahadur under whose leadership the sect prospered and increased in numbers. The Radha Swamis are opposed to the

For most of the detail in this paragraph I am indebted to Prof. E. Brahmachari Mitter, leading member of the sect.

doctrine of *advaita* and recognize the separate existence of God, the soul and matter. There are three divisions of the universe: first the Spiritual where pure spirit exists uncontaminated with matter, second the Spiritual-Material where spirit exists in combination with matter which is pure, and subject to, and controlled by, spirit, and third the Material-Spiritual in which matter predominates over spirit. The two first divisions are also further sub-divided each into six parts. The first division is the abode of the Supreme Being about whom nothing can be predicated. The second division is presided over by a spirit who is described as "the Lord God of the Bible, he is the *Sat* or *Satchitanand* or *Sudh Brahm* of the Vedantists, the *Nirvan* of the Jains and the Buddhists, and the *Lahaul* of the Muhammadan Saints." The spirit ruling over the third division is compared to the "Brahm or Paramatma or God of most religions in the world." It is not quite clear to me whether individual souls were originally of the same essence as the Supreme Being, for in one place it is said that "man is a drop from the Ocean, that is, the Supreme Being," and in another that "before the creation spirits lay at the foot of the Supreme Being in an unmanifested mass," but after they have once assumed a separate existence there is no question of reabsorption. The act of creation of human beings is however clearly indicated as the union of the spirit with matter. The Deity is three-fold, comprising the Supreme Father, the Supreme Mother or original spirit or word and the Supreme Son. Of the first nothing positive can be predicated except when manifested in the second and third divisions. The second is described as a current emanating from the Supreme Father, or as the prime cause or force in the universe, or as the universal guide and comforter. The third is an incarnation of the Supreme Father in human form as a teacher of mankind. The ordinary doctrine of transmigration is held, and three kinds of *Karma* are recognized, *viz*, *Kriyamán* (engaged in actions) or the acts performed by a person in his present life, *Prálabdh* (fortune) or those performed in the past or present life, the fruit of which is to be reaped in the present life, and *Sanchit* (accumulated) or the unripe acts done in the past and present lives, the result of which is to be experienced in future lives. By resignation to the will of the Supreme Being the acts now being performed will be in accordance with His wishes and the effects of *Kriyamán* avoided. *Prálabdh* is of course inevitable, but the more devout a person is, the less he suffers from it, and in the same way the effects of *Sanchit Karma* can be almost nullified. The end of the series of rebirths comes when the purified souls after passing from plants through the lower creation to man, and then becoming "angels or heavenly spirits" reach the presence of the Supreme Being, and remain there, but without losing individuality. For the ordinary man guidance is necessary and to obtain this he should seek for a *Sant Satguru* or a *Sadhguru*. The former is described as an incarnation of the Supreme Being, or one who has reached the highest Division under the direction of an incarnate *Sant Satguru*, while a *Sadhguru* is one who has been reborn in human form after reaching the top of the second division, or who has reached that stage under the direction of a *Sant Satguru*. The essential spiritual practice is called the *Surat shabd yoga* or practice of the spirit and word, and it depends on certain physical accounts of



the human body and life. The second person of the Trinity has been described as the original spirit and prime origin of force in the universe arising from it is a spirit current in every living thing. As the tendency of *Brahm* or the Universal Mind and still more so that of matter is downward, this spirit current naturally flows from the brain through an internal orifice in the body towards the nine external orifices. The object of the *Surat Shabd Yoga* is to change the direction of this so that the human spirit may rise towards the source from which the spirit current came instead of descending to lower depths. This idea is compared with the *Pram Yoga* of orthodox Hinduism which consists in suspending the breath and drawing it up to the ganglion behind the point between the eyes but the Radha Swamis say that *Pram yoga* is dangerous to health and moreover though it is useful to liberate the spirit from the bondage of coarse matter it does not go far enough, as the breath is merely an agent of the spirit current, and not the spirit itself. The actual practices connected with the *Surat Shabd Yoga* must be learnt from a *Sant Satguru* or a *Sadhguru* but the exercise is facilitated by prayer which must be a genuine effort of the mind. The repetition of "mere holy words or names" is only of use to concentrate the spirit, but to obtain real spiritual benefit it is necessary that the sounds issuing from the highest division should be heard internally. It is not claimed that the practice will aid in performing miracles or in the acquisition of supernatural powers, (though some adherents have obtained these) but sincere devotees who only wish to approach the Supreme Being will have beatific visions which they must not divulge and will be comforted in their daily life. Acts (including spiritual practice) which tend to free the spirit from matter and raise it to its source are good and those which tend to degrade it are bad. The highest aim is to throw off the coverings of matter and return to the Supreme Source, and the next is to do good to fellow creatures in every way possible and to avoid injuring them except in the interests of society or for the good of many. The use of meat, intoxicating liquors and drugs is forbidden. All followers of the faith are originally equal and their superiority depends on the degree of love for the Supreme Being and the intensity of the desire manifested to approach Him. There are no regular priests but the more fervent members receive inspiration and preach. Temples and shrines are not recognised and worship may be conducted anywhere. The place where the *Sant Satg* is resided is however considered holy and contemplation of his image is held to be contemplation of the Supreme Being and is one of the chief practices of the faith. Similarly garments worn by him food\* or water touched by him or water sanctified by the ablution of his feet are all highly valued. It is expressly stated that the faith does not require any change in profession or the abandonment of family ties. In fact it is distinctly laid down that as the sole outward sign required is the doing good to others, and the inward mark is the private practice of the *Surat Shabd Yoga* which requires only two or three hours daily to be performed whenever convenient it is quite optional to believers to publicly renounce their former creed or not.

\*9 Relations to other systems.—From what has been said it will appear that the sect might be described as Kabirpanthi modified by

**Christianity** The admission that the Gods worshipped by non-Hindus such as Christians and Masalmans are of the same nature (though perhaps lower in degree), the necessity for a real spiritual guide on earth, the word heard inwardly are all characteristic features of the teaching of Kabir, while the Trinity closely resembles the Christian belief in a Father, Holy Spirit, and Incarnate Son, and the outward practice of Radha Swamis is more in accordance with the practical doctrines of Christianity than with those of Hinduism. The differences from both Hinduism and Christianity are however striking, and it is insisted on that the faith is based, not on the scriptures of the Hindu or any other religion, but on the precepts of the *Sant Satguru*, and both Sheo Dyal Singh and Rai Bahadur Sahg Ram have left works in prose and verse. While Kabir had distinct leanings towards pantheism this is condemned by the new sect. Though the first Chapter of St John's Gospel is quoted in the description of the Spirit, a distinction is made between the "Word" according to St John, and that of the Radha Swami, the former being considered to belong to the second and third divisions of the Universe, and the latter to the first. The most vital differences between Radha Swami and Christianity lie, however, in the ideas of the nature and purpose of the incarnation of God, and of the future life. According to both, the Son of God is a divine teacher, and it is only through him that true knowledge can be obtained, but the Christian doctrine of the great atonement finds no place at all in the other belief, and regret, remorse and repentance at the time of death are of no help to the Radha Swami in avoiding re-birth. The eclectic nature of the sect may be further illustrated by quoting the names of the religious authors extracts from whose works are included in a manual of the faith, viz, Kabir, Dulan, Jag Jiwan, Charan Das, Nának, Tulsí, Dádu, Darya, Súr Das, Nábhájí, Bhikájí and the Persian Súfi Maulána Rúm.

80 **Tendencies of Hinduism** —Hinduism is singularly free from dogma, and as religious ceremonies require as a rule the services of Brahmins, very little religious instruction, as understood by Christians and Masalmans, is given in the case of Hindus. The progress of scientific teaching and thought in the nineteenth century has had a considerable solvent influence even on the dogmas and teaching of Christianity, but in India where these ideas are placed before Hindu boys and youths who have received no regular instruction in their faith, and receive little or none during their school and college career, the effects are still stronger. The matter is serious and has been treated by the more religious Hindus in different ways. In the first place we have the blind orthodoxy of narrow-minded Brahminism, which refuses to accept anything from modern learning, and perceiving that its old influence has been shaken, attempts to restore it by raising the cry of "Religion in danger." With the mass of the people this still succeeds occasionally as was evident from the unfortunate occurrences that took place in the eastern parts of the provinces in 1893. The propaganda is carried on chiefly through wandering religious mendicants, some of whom are of doubtful character and antecedents. It is not improbable that the mud-smearing on trees in 1894 and 1895, which was first noticed in Bihar and then spread into these provinces, whatever the original idea, was taken advantage of by this class of Hindu society to convey a vague idea that something in

connection with a religious revival was on foot. In its highest forms this spirit is manifested in the building of temples and *shirdies* and in the crowded gatherings at sacred places on the appropriate days. The statistics of Sectarian Hindus do not indicate any particular activity as has already been pointed out, and no idea could be obtained of the position of the higher branches of orthodox Hinduism. The tendencies of these two divisions can however be traced with some clearness, and it is important to notice that they are divergent. The latest development of Sectarian Hinduism the Radha Swami sect, has been dealt with at some length above, and shows clearly the influence of Western thought and beliefs, both in its doctrines and in its terminology. On the other hand, the upholders of non-sectarian orthodox Hinduism, while deploring the condition of the mass of Hindus, seek the remedy for it in the past, and sigh for the visionary golden age before the present *Kaliyug* began. It is this conservative feeling pushed to an extreme which has appeared in the Arya Samaj a description of which follows.

81 The Arya Samaj.—From the earliest period of which we have any record the mind of the Hindu has turned towards religion and philosophy with the result that a history or even a bare catalogue of the special movements that have arisen in the vast assortment of beliefs and principles grouped under the name of Hinduism would be a considerable undertaking. One of the most recent, and, at the present time the most important of such movements in these provinces, is that known as the Arya Samaj. The founder of the sect was a Brahmin of Kathiawar born in 1827 who, after his initiation as a Sanyasi was known as Dayanand Saraswati. It was intended by his father that he should be initiated into a sect of Saivism but though only a boy he was repelled on the night of his vigil in the temple by the thought that the idol which he saw polluted by mice running over it could not be an omnipotent living God. While still young he suffered much from the death of a younger sister and an uncle, and at the age of twenty-one ran away from home and devoted himself to the study of religion and the pursuit of true knowledge. He was attracted by the practice of Yoga or ascetic philosophy and studied it with great ardour claiming to have been initiated into the highest secret of *Yoga Vidya*. In 1860 he visited Muttra and studied with Virjananda, from whom he appears to have imbibed his contempt for the later Sanskrit literature. His missionary work seems to have commenced about 1863, and in the next four years he visited Agra, Gwalior Jaipur Ajmer and Hardwar. In 1869 he held a great public discussion in Cawnpore, and another at Benares, which were followed by tours in Bengal the North Western Provinces and Oudh Bombay where the Arya Samaj is said to have been founded in 1875 and the Punjab where he first attracted attention in 1877. During the next four years he continued preaching and disputing in various parts of India and in 1881 a meeting of orthodox Hindus discussed his views at Calcutta, and pronounced against them. Two years later Dayanand Saraswati died at Ajmere according to his followers, from the effects of poison administered to him at the instigation of a prostitute against whose profession he had been lecturing.

82. Principles of belief.—The fundamental principles of belief of the Arya Samaj at present are as follows. There are three eternal

substances God, Spirit and Matter In the second of the ten " Principles of the Arya Samaj, " God is defined as—

" All true, all knowledge, all beatitude, incorporeal, almighty, just, merciful, unbegotten, infinite, unchangeable, without a beginning, incomparable, the support and the Lord of all, all-pervading, omniscient, imperishable, immortal, exempt from fear, eternal, holy, and the cause of the universe "

The mantras or hymns of the four Vedas are the only inspired scriptures and they were communicated by God to the four Rishis, Agni, Vayu, Aditi and Angira These Rishis were human, but they were distinguished by being *Mukta-jivan*, i e, they had completely passed through the cycle of re-births in the world immediately before this Of the remaining Hindu scriptures, " The *Bhagavat* and the other seventeen *Puranas* are mythology, religious comedies, novels, mysteries or miracle " The commentaries attached to the Vedas, the Brahmanas, and Upanishads, and the other Smritis are not inspired works, and while they are of value as the productions of sages versed in Vedic lore, and have the virtue of antiquity, anything found in them which in the slightest degree contradicts the Vedas must be rejected The soul is incorporeal and unchangeable, but is always perfectly distinct from God The relation between these two entities is compared to that between material objects and the space they exist in for God is defined as all-pervading The soul is subject to re-birth which may be in the form of a human being, an animal or a vegetable, on account of " ignorance, which consists in the perpetration of vicious acts, the worship of objects in place of God, and the obscurity of intellect " " Salvation is the state of emancipation from the endurance of pain, and subjection to birth and death, and (the state) of life, liberty and happiness in the immensity of God " Heaven and hell are figurative terms for periods of happiness or misery, not places where the soul dwells Eternity is divided into periods of four hundred millions of years each, which are alternately eras of existence (*Brahmān*) and non-existence (*Brahm Ratri*), and the present time is nearly at the middle period of an era of existence

83 Ritual.—(A) *Of daily life*—The ordinary ceremonies to be performed every day by an Arya are five in number—

1 *Brahm Yajna*—This consists of three parts, and is performed in the early morning and at evening, i e, at the times when day and night meet (*sandhya*) The three parts are —

(a) *Upasan*—Meditation, or the "realisation of the idea of God through the confirmation of conviction that God is omnipresent and fills all, that I (the worshipper) am filled by Him, and that He is in me, and I in Him, "

(b) *Stuti*—Definition, or the description of the qualities of God This is either *saguna* (affirmative), the recital of attributes predicable of God, or *nirguna* (negative) the denial of properties inconsistent with the nature of God

(c) *Prarthana*—Prayer, which is of two kinds like *stuti*, viz, *saguna*, which consists in the supplication of God's grace for the obtainment of virtuous qualities, and *nirguna*, the asking of God's power in the elimination of vicious qualities

Seventeen *mantras* are prescribed for repetition during the performance of *Brahm Yajna* and *Prāṇāyāma* (holding the breath) is to be observed. To prevent choking a little water is drunk while the first *mantra* is being repeated and this is called *Acāman*.

2. *Debi Yajna* or *Agnihotra*—This ceremony follows the first and is also known as the *koma* rite. It is performed by pouring *ghṛ* (clarified butter) mixed with milk and saffron on a fire, while four *mantras* are recited and then throwing a mixture of raisins, pistachios, almonds, cardamoms, and other ingredients on the fire while six more *mantras* are recited. The fire should consist of seven kinds of wood *dāk* mango *pīpal*, *bar gular* *cākoṭar* (or *baḍai*) and *baṭ*.

3. *Pitri Yajna*—(Literally worship of ancestors or parents). This ceremony is performed twice a day at meal-times only by offering a small quantity of the food being partaken of to one's parents, if these are present, and, if not, to anyone present who is learned in the Vedas. If no such person is present the offering may be made to a Brahmin or a beggar. Five *mantras* are prescribed for repetition during this ceremony.

4. *Bhūta* or *Bali Vatsāhvadeva Yajna*—A little food which should be sweet (*mitṭa*) not savoury (*namakīṇa*) is thrown on the fire and twenty five *mantras* are recited. This is an expiatory ceremony because insects may have been killed in the fire on which food was cooked.

5. *Atithi Yajna* or hospitality. This is hardly a regular ceremony but consists in offering food first of all at meal-times to any guest who has come unexpectedly especially if he is versed in the Vedas.

B. *Ritual on special occasions*—Apart from these ceremonies of daily life the Arya performs the sixteen *sanskār* (rites of consecration or purification) connected with the different stages of man's earthly existence, commencing with *Garbhāddān* (impregnation) and ending with the bursting of the skull on the funeral pyre. Beyond these, ceremonial is forbidden and the *samaj* discourages entirely the practice of bathing in sacred streams, pilgrimages, the use of beads and sandal wood marks (*tīlak*) gifts to worthless mendicants, and all the thousand rites of popular Hindustan."

84. *Social aims*.—The sixth of the ten principles of the Society declares that "The primary object of the *Samaj* is to do good to the world by improving the physical, intellectual, spiritual, moral and social condition of man kind, while the eighth points out to the Arya that "he should endeavour to diffuse knowledge and dispel ignorance." In accordance with these very desirable injunctions the Aryas do, as a matter of fact, insist on education both of males and females, and the result is that while amongst Hindus hardly one male in thirteen aged 10 or over can read and write almost half the Aryas of the same ages are literate. As far as I have been able to ascertain females are not taught English as a rule on the ground that it is very difficult to obtain suitable books for them to read. At the present time, apart from about twenty schools for boys and four for girls scattered about in the districts of these provinces, the *Samaj* has two considerable educational institutions under its control. Of these one is the Dayanand Anglo Vedic

College at Lahore, and the other the Anglo-Vedic school at Meerut. There is a difference of opinion between two sections of the Samaj about the use of meat as food, one section allowing it, and the other being strictly vegetarian. The former, known as the "cultured" party or Anarkali Samaj (from a muhalla of the name in Lahore) practically controls the Lahore College, the Principal of which is a leading member of the party. The Samaj does not direct abstinence from the use of tobacco, but forbids other intoxicants, though the cultured party are said not to object to the moderate use of liquor. According to my information the vegetarians or "Mahatma" party are numerically stronger than the cultured party, and in these provinces at any rate the Lahore College is not regarded with favour, though some Aryas who desire English instruction for their children still send them there. Schemes have however been started for the foundation of new educational institutions for these provinces and also for the Punjab, to be called the *Gurukul* or "line of teachers." These institutions are intended to revive the ancient custom of a period of student life (*Brahmacharya*) with modifications adopted to the conditions of the present day, and they differ from existing educational institutions. Great stress is laid on the importance of complete study of the Vedas, and, as an introduction to this, the study of the *angas* (Vedic etymology, grammar, &c), and the *Upangas* or philosophical works. Instruction will be given to a large extent in the vernacular, and will be free as far as possible though persons who can afford to pay will do so. The college will be residential and very strict rules are laid down forbidding the students to leave it without being accompanied by a teacher, and visits to the students are also limited. Even during the vacation (July 12th to September 12th) students will remain in the college, though the course of studies is then relaxed. In the Punjab scheme it is proposed to have nothing to do with the ordinary government examination as the experience of the Lahore College is held to have shown that they interfere with real education, in the North-Western Provinces and Oudh opinions differ as to this point. The college in these provinces is to be divided into two sections, the first covering eleven or twelve, and the second, six years. Boys will enter ordinarily between the ages of eight and ten, and at the close of the course the scheme in these provinces allows a year's travelling. English will not be commenced till about the eighth year, from the tenth year instruction in history, geography, mathematics and science may be given in English or in vernacular. In the second section there are alternative courses the first or Vedic including the study of all four Vedas, and the other only the Rig Veda. In either case the study of English to the B. A. course is compulsory, and also science and mathematics, to the F. A. course. Students who select the full Vedic course must also take either in Sanskrit or vernacular one of the following, a science (the M. A. course), mathematics, trade, agriculture or medicine (*Ayurvedic*). In the modified course students will also take English, mathematics, a science or Western Philosophy to the M. A. course. The Punjab *Gurukul* was opened at Kangri in the Bijnor district of these provinces, close to Haridwar, in March 1902, and its scheme of management closely resembles that described above. The school at Meerut was founded on July 1st, 1897, and teaches up to the Entrance examination, religious instructions being given in Sanskrit.

and vernacular. During 1901 the average number of students on the roll was 206 and there were 14 teachers and a Gymnastic instructor. The annual expenditure is about Rs. 5 000 which is met by interest on endowment (Rs. 1,100), fees (Rs. 1 900) and subscriptions (Rs. 2,000). The Samaj holds strong views on the subject of marriage, and it is laid down that girls should not be married before the age of thirteen, and that a more suitable time is fourteen to sixteen while bridegrooms should be at least eighteen. At weddings while no objection is made to the payment of a suitable dowry lavish expenditure on such items as nautch girls and fireworks is discouraged. Similarly the legality of the remarriage of widows is insisted on and during the year 1901 accounts of two such remarriages in these provinces were published one being in a Brahmin and the other in an Agarwala family. The question of the age at marriage is, however merely a portion of the wider question of caste restrictions as a whole, and in regard to these it may be said generally that the preaching of members of the Samaj is in advance of their practice. As might be expected they hold to the fourfold division into Brahmins, Kshatriyas, Vaishyas and Sudras, but the general trend of opinion seems to be towards the doctrines promulgated in the Institutes of Manu and the Mahābhārata that caste should not be regarded merely as determined by birth, for a man's occupation, knowledge of the Vedas, and way of life must also be considered. To accept such a view in its entirety would involve cutting adrift from the Hindus of to-day and the Aryas are not at present prepared to do this, but the reform of the caste system is kept steadily in view and some advance has been made. While no case has been reported to me in which a marriage has been effected between two totally unconnected castes, I have heard of two marriages which would undoubtedly conflict with the ordinary views of orthodox Hinduism. In one a Dhai Ghar Khattri married his daughter to an Arora, and in the other a Senadhya Brahmin girl was married to a Bajpai Brahmin. In the matter of food also there is a tendency towards relaxing the ordinary restrictions of the Hindus, without a too complete severance from them. Thus, I am assured that the Mahātma party amongst the Aryas would not object to employ as cooks men of low caste according to Hindu ideas, such as Kumhars, as long as they were vegetarians, and were not sprung from one of the castes whose occupations are considered wholly unclean such as Chamars, Doms and sweepers. Aryas, even of the same family always use separate plates to eat from and do not eat from a common platter but they do not object to men of different castes eating at the same table.

85. Organisation and Propaganda.—In each province the central authority of the Samaj is vested in the *Pratinidhī* (representative) *Sabha* which consists of four or five delegates from such districts where the Samaj has a local *Sabha*. The funds of the Sabha are raised by subscriptions and many Aryas regularly devote one hundredth of their income to its purposes. For the whole of India there is an organisation called the *Paropakarini* (i.e. doing good to others) *Sabha* which was originally constituted under the will of Dattatraya Saraswati but the members of which are elected now by each *Pratinidhī Sabha* the President of this is Itan Lal Singh of Udaipur. Annual meetings are held both by the *Pratinidhī Sabhas* and by the *Paropakarini*.

*Sabha*, at which the affairs of the Samaj are discussed, and addresses are given on subjects connected with its aims. There does not appear to be any spiritual successor to Dayanand Saraswati, but doubtful points of doctrine are discussed at the annual meetings, and practical effect is given to the decision by excluding schismatics (such as the cultured party referred to above) from the provincial *Pratinidhi Sabhas*. In addition to regular meetings held by each local Samaj, of which there is at least one with often several branches in nearly every district in these provinces, the total number being now about 250, an active propaganda is carried on by means of missionaries called *Updeshaks*. These missionaries are appointed by the *Pratinidhi Sabha* of each province, and in the North-Western Provinces and Oudh at present there are sixteen who receive a monthly stipend of Rs 15 to Rs 25 in addition to travelling expenses, and six or seven volunteers who receive no allowances. The existing staff of missionaries is entirely composed of Brahmins, but it is not considered essential that members of this caste alone should be so employed. The *Updeshaks* are continually moving about in the province for which they are appointed, and in particular all large fairs are attended by them. Their movements are closely watched, and they have to give a full account of their lectures and addresses with the results, and also of the Arya Samaj in each place visited. Converts are usually made from orthodox Hindus, but special efforts are directed to reconverting as Aryas persons who have themselves been converted from Hinduism to Christianity or Islam, or the descendants of such persons. Even Christians of non-Asiatic descent, or Musalmans, who by race are not connected with India, would be accepted though I have heard of no such person becoming an Arya. The ceremony of conversion is simple. The would-be Arya lives on milk alone for a period of fifteen (or according to some authorities thirty) days, this being known as the *Chandrain birt*. The admission into the Samaj is made the occasion of a public meeting, at which the convert declares his adherence to the ten principles of the Samaj, a great *homa* sacrifice is performed, passages from the Vedas are recited, and the convert distributes sweetmeats to those present. In the case of a reversion from Islam the convert, if he or his ancestors belonged to a twice-born caste, would assume the sacred thread again. The Arya Samaj also supports an Orphanage at Bareilly which was founded in 1884. The annual income and expenditure are now about Rs 8,000 or Rs 9,000 annually, and the inmates attend school and are also instructed in agriculture, while some have been successfully trained in industrial occupations. There are smaller orphanages at Allahabad and Cawnpore.

86 **Differences between the Samaj and Hinduism** —After this account of the Arya Samaj as it exists at present, it may be useful to state concisely the striking points of difference between its tenets and those of Hinduism. In the first place the Arya Samaj professes a pure monotheism, and therefore strongly opposes idol-worship. The majority of orthodox Hindus profess a religion which is pantheistic as followed by the more highly educated, tending to become polytheistic as held by the illiterate masses, and it is maintained by the former that the use of material images is necessary for worship by the latter. The Aryas refuse to believe in the efficacy of bathing in sacred rivers, pilgrimages and gifts to Brahmins on ceremonial occasions.



such as marriages and funeral obsequies, and they do not use beads or the *tilak* (sectarian marks on the forehead). The orthodox Hindu maintains that the Rishis, who received the inspiration of the sacred books, were more than human, and they accept as inspired many books rejected by the Aryas even the Puranas, while their history is not always held to be authoritative, are considered reliable on questions of ritual. The five ceremonies described in paragraph 83 above are all practised by Hindus, but there is a substantial difference in the way in which some of them are regarded. Amongst Hindus the *Agnihotra Yajna* is never performed except by Agnihotra Brahmans, who may perform it either for themselves or at the instance of other Hindus, and the rite is looked on as efficacious from a religious point of view. The Aryas on the other hand, hold that any person may perform it, and deny its religious significance, holding that its effect is merely to purify the atmosphere, though the prayers by which it is accompanied are of course a portion of the worship of the Almighty. Similarly the *Pitri Yajna* and *Bhuta Yajna* which amongst Hindus are regarded, the former as an oblation to the forefathers, and the latter as an offering to various living creatures, such as *Bhuts Pisachas* &c. are differently interpreted the *Pitri Yajna* as a mark of respect to parents, and the *Bhuta Yajna* as an expiatory ceremony for the sin of causing death to insects in the fire on which food has been cooked.

67 Position and prospects of the Samaj.—To estimate the position and prospects of the Arya Samaj it is necessary to consider its relations to other reforming movements in Hindunism. Almost all the distinctive features of its creed such as monotheism and the vanity of idol worship, and its social reforms in connection with child and widow marriage and caste restrictions have been anticipated in the tenets of the Vaishnava reformers. Where it differs completely from these is in its having a more intellectual foundation, and while many of them have ended in the deification of their founder the members of the Arya Samaj regard Dayanand Saraswati as a great teacher but merely human and subject to re-birth. Opinions as to the reasons for the enormous increase in the Samaj vary. The Aryas themselves claim that it is due to the excellence of their doctrines which command acceptance the orthodox Hindus explain it as due merely to the social advantages to be acquired by the convert in his comparative freedom from caste restrictions, and his saving in the necessary expenditure at weddings, funerals and other ceremonies. A recent Christian writer\* expresses the opinion that the Arya Samaj is to a large extent the result of Christian missions, and this opinion seems to be shared by many missionaries in India. Now it must be remembered that the Aryas do not claim to have founded a new religion or even sect. They claim merely to have removed the later corrupt accretions to that religion which came into existence according to them and according to the orthodox Hindus at the commencement of the present era nearly two hundred millions of years ago. They object to the term Hindu because they say it is a term of abuse taken from Persian. The accounts of Dayanand Saraswati's life are not sufficiently detailed for it to be possible to state definitely the train of influences which led him to announce

the doctrines he preached. By education he was a Saivite, and the monothesis of the Vaishnava sects (which it must be admitted is often hardly to be distinguished from pantheism) would probably repel him, especially where it included a belief in incarnation in human form. A curious episode in his history was the connection with the Theosophical Society which in 1878 accepted his proposal that it should be considered a branch of the Arya Samaj, and should recognize him as its director and chief. Madame Blavatsky and Colonel Olcott accompanied Dayanand on several of his tours, but he severed the connection on learning that the former had declared herself an atheist, and had other views which he strongly objected to.

There is nothing improbable in the view that Christianity has had an effect on the doctrines of the Samaj, but it is necessary to state clearly the nature of its influence. The Vaishnava movements, as was pointed out by Mr F S Growse\* probably owed their origin to the Muhammadan invasion, which brought in ideas new to the Hindus of the day, but throughout their long history the salient feature is the adherence to the idea that they are merely reforming and not disruptive. We can trace in them the hope that Musalmans would be converted to their views, and it is in fact uncertain whether Kabir, one of the most influential reformers, was originally a Hindu or a Masalman. During the nineteenth century Christianity has advanced in India and its tenets have become better known, its success may have had some influence as far as causing an inquiry into the reasons for belief, the form of dogma, ritual, and social teaching is concerned, but I find no trace of any doctrine directly borrowed or imitated, such as has been noticed in other reforming movements. On the contrary Christianity seems to be studied by the Aryas chiefly in the works of its opponents, and their attitude towards it is far more iconoclastic than eclectic. For this, the connection with the Theosophists and the success of Christianity with the lowest castes, and the fear of its influence spreading are probably responsible.

The closest parallel to the Arya Samaj in modern times is however the Brahmo Samaj. Founded about 1828 or 1830 by Raja Ram Mohan Rai, this movement also started out with the equipment of a belief in one God and the inspiration of the Vedas. Twenty years later, after a careful examination of the Vedas, the doctrine of their inspiration was rejected, and the Brahmos were left without any book of superhuman origin, though they accepted many of the teachings of the Hindu Scriptures and also of the Bible. Such a creed was not found sufficient, especially for purposes of a missionary propaganda, and Keshab Chander Sen attempted to adapt it for popular belief by his doctrine of spiritual perception. "As it is easy for the body to see and hear, so it ought to be easy for the soul to see and hear." Such a doctrine leaves it to individuals to decide on disputed points, and provides no arbitrator in case they differ, and Keshab Chander Sen has been accused by some of his own followers of aspiring to divine powers for himself. In 1879, fifty years after its foundation M. Barth estimated that the Samaj only had a few thousand followers in the whole of India, according to the census of 1881 the numbers were 1,147 of whom 788 were in Bengal, but these numbers were probably too small. In 1891 the number was 3,051 of whom 2,591

\*Mathura & District Memoir 1883 p. 127

were in Bengal and in 1901 the number in Bengal was only slightly in excess of 3,000. Elsewhere its members are exceedingly few in numbers. The Arya Samaj was founded twenty or thirty years ago but its followers numbered nearly 40,000 in the whole of India in 1891 and in the North Western Provinces and Oudh have increased almost threefold in the last ten years and by about fifty per cent. in the Punjab. The movement therefore possesses a vitality which has not characterised the Brahmo Samaj and the reason is not far to seek. It provides a pure monotheism as did the Brahmo Samaj and thus attracts the more educated classes though the experience of the past shows that the masses are also attracted by this form of belief. Moreover the fact that the belief in an inspired scripture has been retained strongly appeals to the masses of the people who are unable to find moral sustenance in the philosophy or eclectic principles of the old school of Brahmo Samajists. As might have been expected the progress has been considerably greater in the western districts of the provinces, where the followers of Nanak, who preached against idol worship are most numerous. I am however unable to see in its history or principles any warrant for the belief held by many missionaries that the Aryas will end by becoming Christian. Such a belief starts out with the assumption that Hinduism is a moribund faith an assumption which was strongly contested by Sir A. C. Lyall.\* It further seems to ignore the fundamental difference between the attitude of East and West towards philosophy which is often considered by Christians as an intellectual study of no great importance as far as religion is concerned but which in India is a very vital part of religion. The faith of the Arya Samaj appeals strongly to the intellectual Hindu by its adherence to the philosophy and cosmogony which are familiar to him and by its maintenance of the inspired nature of the Vedas while even its position with regards to pantheism and idol worship is not unfamiliar. Further while the attitude of the orthodox Hindu towards Christianity is for the most part one of indifference probably based on a supreme belief in the superiority of his own faith, and the impossibility of Christianity supplanting it, the Arya Samaj has taken up an attitude of active hostility and directs special efforts towards the reconversion of persons who have embraced Christianity or Islam. For these reasons the Arya Samaj appears to me to contain the elements of a certain success as a religious movement, but at the same time its tenets will require purging as education increases. In his endeavours to prove that the Vedas were monotheistic Dayanand Saraswati has completely denied the accuracy of the translations of these made by European scholars, and rejects the commentary of Sayana whose interpretations are approved both by Europeans and the majority of Hindus. His view is that all terms in the Vedas are derivative (*yamgita*) and never merely the names of definite concrete objects (*rakhi*). An example of the meaning of these terms is given by the word *ashva*. The ordinary meaning of this word is horse, but the Aryas say that it is connected with a root *ash* meaning to penetrate or to go quickly and can thus mean not only a horse but anything which moves quickly such as heat or electricity. Further it is maintained that the correct interpretation of these terms is not possible without divine guidance attainable through the practice of *yoga*. Such an argument is used to strengthen the assertion that the Vedas contain the germ

of all modern knowledge including physical science I quote below in parallel columns the translations of the first mantras of the 162 Sukta of the R̥gveda by Professor Max Müller and the late Pandit Guru Datt, M. A. —

\* Pandit Guru Datt—We shall describe the power generating virtues of the energetic horses endowed with brilliant properties (or the virtues of the vigorous force of heat) which learned or scientific men can evoke to work, for purposes of appliances. Let not philanthropists, noble men, judges, learned men, rulers, wise men, and practical mechanics ever disregard these properties

Professor Max Müller—May Mitra, Varuna, Aryaman, Ayu, Indra, the lord of the Ribhus, and the Maruts not rebuke us because we shall proclaim at the sacrifice, the virtues of the swift horse sprung from the gods

Here the plain description of a horse sacrifice is interpreted as a lecture on the properties of heat or electricity, and the words interpreted as the names of gods are said to be descriptive of classes of persons. Similar claims for the mystical representation of all modern knowledge in sacred books are not unknown both to Christianity and Islam, and it is certain that such translations as these, which are held to be imaginary by everybody but the Aryas, cannot be maintained. With their disappearance will also vanish the foolish arguments by which it is attempted to explain the inability of European students to accept the chronology of the East. The Arya Samajis believe that this is due to the fact that Christians are bound by the Bible to believe that the world was created only six thousand years ago, a view which however correct a hundred years ago, cannot be advanced at present by anyone who is not wholly ignorant of, or wilfully blind to, the progress of thought in Europe during the last fifty years. In the *gurukul*, described above, ancient history is to be especially studied with the object of refuting European writers.

88 The Arya Samaj as a political institution —A charge has been brought against the members of the Arya Samaj that the movement is chiefly a political one, and that its objects are of a doubtful character. The foundation of this charge appears to rest on the fact that Dayanand Saraswati was a firm supporter of the agitation for the protection of kine and wrote a book *Gokaruna Nidhi* in support of the movement, and it has been confirmed by the open hostility shown to Christianity, and also by the orthodox Hindus. The Mahant of one of the most celebrated Hindu temples in Western India told me a few years ago that the Aryas were the most dangerous people in India. The book mentioned above had undoubtedly some effect in fomenting the agitation which led to the deplorable occurrences of the first few years of the last decade. It must, however, be remembered that the cow is not a sacred animal to the Aryas, and Dayanand Saraswati's book is based on the principle that the killing of cattle is an economic error and objectionable on that account. It appears to me that his action in writing it was founded, not so much on the desire to start an agitation against the existing state of things as on the wish to reconcile orthodox Hindus who had recently pronounced very strongly against his doctrines. This view is confirmed by the tenth article of the Arya faith which runs —

"In matters which affect the general social well-being of our race he (i.e., the Arya) ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may have his own way."

Such an indefinite rule certainly gives great license and individual members of the Arya Samaj took the fullest advantage of it by supporting the Gaurakhanī Sabha in these and other provinces. The points I wish to lay stress on are that this agitation was originally supported by them to show that their religious doctrines did not forbid them to sympathise with one of the strongest religious feelings of the Hindus, and that this single instance is not sufficient to warrant the assertion that the time and money they spend in the propaganda of a purely religious and social nature are a blind and that they are really more intent on political agitation. Such an assertion is probably based on a failure to discriminate between the Arya as professing a reformed religion and the Arya apart from his religious views. While the movement has attracted some men of real education many of its adherents belong to the imperfectly educated middle classes, who have a smattering of English education and are far from assimilating it, but who whatever their religious views, delight in fiery political talk, much of which they do not understand themselves. The mental attitude towards Western ideas of such men may be illustrated by the views one of them expressed to me on the question of sanitation. I had asked him whether any caste was so low that its members would not be accepted as Aryas, and he replied that Bhangis would be objected to as their occupation was so filthy. On my objecting that their work must be done by somebody he said that this was merely the fault of the *pardah* system which made it necessary to have latrines for women if *pardah* were abolished women could go into the fields for purposes of nature as men do. The objection that such an arrangement was hardly sanitary was met by the astounding statement that the pig in ancient days performed all scavenging so completely that nothing more was required. That Aryas are also would be politicians is true, but that they are so because they are Aryas is a proposition in the highest degree doubtful. Lastly in their opposition to Christianity they go no further than they do in their opposition to Hinduism and the latter is sufficient to account for the view taken by the orthodox Hindus. If they have any secular aims at present other than the social reforms already described, it seems extraordinary these have not been brought to light.

89 Islam.—As in the case of Hinduism so in the case of Islam we find the actual belief of the ordinary man diverging considerably from the standard of the religion and his practice varies still more. A distinguishing feature of the two beliefs is well illustrated by the term applied to its followers by the latter *viz.*, *kitabi* or having a book. If an illiterate Hindu is asked to quote the authority for a moral ruling and replies the *Shastras* forbid it he probably has no clear idea whether he means a single book or the whole body of Sanskrit sacred literature. To the *Masalman* of every condition however the *Qoran* bears a definite meaning and is the ultimate source of all inspired knowledge, though there may be disagreement about the authority of other writings to which some classes may attribute almost equal validity. This fact in itself tends towards a uniformity in essential beliefs in Islam which is wanting in Hinduism and there are few *Muhammadians*, however illiterate or unintelligent who cannot repeat the creed. There is no God but God and Muhammad is his Prophet and who do not understand and

believe this literally Islam prescribes the performance of certain duties apart from the moral law, which briefly include (i) prayer (a) daily, (b) on certain festivals, (ii) fasts, especially during the month of Ramzan, (iii) the giving of alms by those who can afford it, (iv) the pilgrimage to Mecca. In regard to prayer the ignorance of the ordinary man is a stumbling-block, but there are few who do not repeat the creed on rising, and hardly a Masalman will be found absent from prayers on the *Id-ul-fitr* and the *Id-uz-zoha*. The obligatory five prayers a day and the prayer on Friday morning in the mosque are not performed by the great majority of the masses, but ignorance of the words to be used is accountable for this to a certain extent. Even in the *Idgah* on the two occasions mentioned the majority of these present are unable to do more than imitate the movements of their better informed neighbours. The observance of the fast during Ramzan is probably stricter amongst the masses than amongst the higher classes excepting those individuals who are exceptionally pious and orthodox. In the giving of alms the Masalman is in no way behind the Hindu, and in fact a fixed proportion of savings over a certain amount is prescribed, and in many cases is actually distributed to the poor. A practice which was formerly much commoner than at present in all classes of the community still exists, by which a woman with a newly-born child will take a poor man's motherless infant and suckle it for charity. The opportunity of making a pilgrimage to Mecca or to Kerbela does not come to the ordinary man as a rule. In regard to morality the average Masalman has much the same standard as the average Hindu or the average Christian. A very good idea of the censure attaching to particular acts in all grades of society is conveyed by the tabular statement at the end of this chapter prepared by a Muhammadan, though as pointed out by him, the fact that certain actions are considered more lightly than they should be does not always imply that those actions are common. The table shows that the practices most condemned by all classes are the eating of pork, the smoking of preparations of opium (*madak* and *chandu*), perjury in respect of an oath taken on the Qoran in a mosque, incest, adultery and open immorality. Such offences as theft, murder and the like are of course not included as they are universally reprobated. An instance of the different way in which ordinary lying and lying after taking a solemn oath on the Qoran are regarded was mentioned to me by a police officer whose knowledge of native character was exceptionally close. A Muhammadan Inspector of Police had successfully worked out a very difficult case of dacoity and had recovered a large amount of property. The Inspector explained that an accomplice had offered to point out where the property was if the Inspector would promise to take no further action and would arrest nobody. He promised accordingly, but this was not sufficient, and he was asked to take an oath on the Qoran. He agreed to do this, and holding the book in his hand wrapped as usual in a white cloth, he took the oath, and as soon as he had received the information arrested the whole gang. My informant asked him if he had not injured his reputation by this, and his reply was "*Are ' Szhib ' Qoran lahan tha ' "*" *Patit bul tha,*" or "Sir, it was not a Qoran, it was my pocket book." The sanction attaching to sin is of course a divine one, though it is believed its consequences may also be felt in the shape of illness or trouble in this life. Sins are divided

into two kinds according as they are against God only such as neglecting prayer or against man also, such as theft murder &c. In regard to the latter a belief is strongly held by the mass of the people that if the sinner is forgiven by the person sinned against that particular sin will not tell very strongly in the day of judgment. Such offences are evidently considered to be much of the same nature as offences classed by the criminal law as compoundable in which the court has no option but to acquit, if the complainant and the accused wish the case to be compounded. A Muhammadan servant when leaving employment will generally ask his master to forgive anything he may have said or done wrong and this is not an empty form but done with a view to the last judgment. The future life in the opinion of Mussalmans is eternal and the soul preserves its individuality for the pantheistic doctrines of the Sufis have not received much acceptance in this country. If a man has done evil on earth that must be expiated in the other world but hell is not eternal, and when the soul has been purged, it passes to paradise which is usually described as a place where material happiness will be enjoyed. So far as already described, the beliefs and practices of the ordinary Mussalman are not in positive conflict with the ideal standards of the religion though they may fall short of them. We have seen in the case of Hinduism that the belief in one Supreme God in whom are vested all ultimate powers is not incompatible with the belief in Supernatural Beings who exercise considerable influence over worldly affairs and whose influence may be obtained or averted by certain ceremonies. Similarly in the case of Islam while the masses have, on the whole a clearer idea of the unity and omnipotence of God than the ordinary Hindu has they also have a firm belief in the value of offerings at certain holy places for obtaining temporal blessings. Thus the shrine of Saiyad Salar at Bahraich is resorted to both by Hindus and Mussalmans if a wife is childless, or if family quarrels cannot be composed. Diseases may be cured by a visit to the shrine of Shaikh Saddo at Amroha in Moradabad while for help in legal difficulties Shah Mina's dargah at Lucknow is renowned. Each of these has its appropriate offering a long unbrowdered flag for the first, a cock for the second and a piece of cloth for the third. Other celebrated shrines are those of Bahauddin Madar Shah at Makkampur in the Cawnpore district and of Ala uddin Sabir at Piran Kallar in Saharanpur. The better educated Muhammadans also believe to a large extent in the efficacy of pilgrimages to these sacred places but while in their case the spiritual aspect is clearly regarded in the case of the masses the object in view is not spiritual benefit but material gain. In times of pestilence it is common for the better classes to collect money and flour for distribution to the poor and to call out the *azan* at night from the roof of a house, and to paste texts from the Qoran on door posts while in the case of drought it is usual to assemble for special prayers in the Idgah. Even the better educated Muhammadans however pray in time of trouble to Khwaja Abdul Qadir Jilani of Baghdad or Shaikh Muin ud-din Chishti of Ajmer. Another ceremony which is believed to be efficacious is to pay a Maulvi to read the *Manlad Sharif* or account of the birth of the Prophet which is recited in Arabic and explained in Urdu to the person assembled. With the Shias this is replaced by a *Majlis* at which the deaths of Hasan and Husain are explained.

90 **Affinities with Hinduism** — The practice of making pilgrimages to the shrines of celebrated holy saints for worldly purposes is not peculiar to the popular religion of Islam in India, for Dr Stein has noted in his preliminary account of explorations in Turkestan that the celebrated Muhammadan shrines there are generally situated on or near ancient Buddhist sites. Similarly with Hinduism itself it is extremely probable that the sacredness of many of the sites which are considered especially holy, dates from a period before the establishment of Hinduism. The practice referred to above may thus more properly be considered as an imperfect appreciation of the real teaching of Islam on the part of Indian Muslims, the majority of whom in these provinces are probably descended from converts from Hinduism, than as a positive corruption of the teaching. In the case of persons who have themselves, or whose ancestors have been converted recently from Hinduism and in the case of Muhammadan Rajputs a considerable number of social customs connected with religion are maintained. For example horoscopes are prepared, and consulted at the time of marriages, the prohibitions on marriage between relatives follow the stricter Hindu rules, after the *nikah* ceremony a Pandit confirms the marriage according to Hindu customs and a Pandit is also consulted when children are named. The Hindu sentiments as to impurity on the occasion of a death are closely followed in most cases and for two days no food is cooked in the house, relation or friends living in a separate house bringing in the necessary supplies. A suit of clothes is made and presented to a wauli, and a lamp is kept lighted for forty days after death. There are however cases where the positive rules of Islam have been distinctly modified by contact with Hinduism. The *Shab Barat* is a festival on which gifts are made to the poor in the name of God, the prophets and all their relations and descendants, on the 14th night of the month Sha'ban. The idea connected with this has been extended by Indian Musalmans, who consider that the ceremony confers direct spiritual benefit on deceased members of the family performing it. In some cases it is even believed that if this ceremony is not performed all members of the family who have died during the previous year will be refused admittance to Paradise, or will suffer otherwise. While the re-marriage of widows is theoretically allowed, public opinion is distinctly against it, and although the advice of Mr Weller, Senior, to his son probably expresses a very widely spread feeling, it seems likely that in India the direct prohibition of Hinduism has had a stronger influence on Muhammadans. In other social customs also, such as endogamy, smoking, eating and drinking the influence of Hinduism is very clearly shown. A Muhammadan witness in a criminal case before me, who had been severely injured almost fainted while giving his evidence, and when water was sent for he refused to drink it from a glass which might have been defiled by the lips of an unbeliever. The late Sir Sayyad Ahmad Khan told me that in his younger days he was severely attacked for saying that he saw no harm in dining with Christians as long as forbidden articles of food were not used, and though the better educated Muhammadans no longer profess such strictness there are still not a few who wash their hands after shaking hands with Europeans. These practices are in strong contrast to those of a purely Muhammadan country like Persia where I have eaten food (with my fingers) from the same dish as my host, smoked the *Lutan* when it came



round and where a cigar lighted by me has been passed round and smoked by others.

91. **Sectarian divisions.**—The two principal sects of Muhammadans in the provinces are Sunnis (6 430 766) and Shias (183,208), the former being the most numerous. Next in order come the sweepers 64,292 of whom have returned the cult of Lalbegi in spite of their profession of Islam.

If we take 1 000 Masalmans 956 are Sunnis,

27 are Shias and 10 are worshippers of Lalbegi

and one is a Wahabi. As many as 8,969 out of the total of 6,31 034 Masalmans were unable to state what their sect was, and 36 443 more who were also ignorant of their sect, returned the name of a Muhammadan saint. Of the differences between Sunnis and Shias the most striking is that the latter refused to acknowledge Umar Usman and Abu Bakr as successors to the Prophet, and their excitement at the time of Muharram occasionally gives vent to this feeling by uttering abuse (technically called *tabarra*). Strictly speaking the Muharram ceremonies which include the carrying of paper and lath models of the tombs of Hasan and Husain in procession and mourning for the death of these should only be performed by Shias, but Sunnis of the lower classes commonly join in them. At prayer the Sunni folds his hands in front of him, while the Shia lets his fall by his sides. The substitution of a *majlis* by the Shias in place of the *Maulud Sharif* read by the Sunnis has already been referred to. The Shias as a rule are less given to pilgrimages to the shrines of saints in this country than the Sunnis, and prefer to offer prayers at places where there are imitation of the tombs of Hasan and Husain. Similarly their chief place of pilgrimage is Kerbala where those two martyrs are buried the shrine of Imam Raza at Mashhad is not popularly known chiefly because of its difficulty of access. Taken as a whole the Shias are probably better educated than the Sunnis because the latter sect is the more numerous, and difference from it involves some knowledge of principles beyond those held by the masses.

It has been laid down by some Muhammadan divines though I know of no authority in the Qoran for the assertion that it is permissible to lie to save from death a person one knows to be innocent. By Shia writers this doctrine has been extended still further to allow lying to save oneself from personal disgrace or even for worldly gain and the doctrine is called *idqia* which literally means fear of God or "piety" and has then got the secondary meaning of "caution," "pious fraud" or "subterfuge."

92. **Ahmadiya Sect.**—Nine hundred and thirty-one persons returned their sect as Ahmadiya the name given to a recent movement set on foot by Ghulam Ahmad the Mulla of Qadian in the Gurdaspur district of the Punjab. In a manifesto issued by him in November 1900 he explained his position as follows. Two main religious systems exist recognizing the same God one was established by Moses and completed by Jesus Christ, and the other was established by Muhammad and is to be completed by Ghulam Ahmad. This man therefore claims to be considered as Jesus Christ was but neither admits that Jesus was a Divine Incarnation nor claims a divine origin for himself. Four analogies are traced between Christ and Ghulam Ahmad, (1) the Moslem

system ended with a prophet who appeared fourteen centuries after Moses, while the present is the fourteenth century after Muhammad, (2) the account given of Christ's birth is interpreted as meaning that he was not an Israelite on the father's side, while Ghulām Ahmad is not descended from the Prophet's family, (3) Christ came to give peace on earth, and Ghulam Ahmad is strongly opposed to Jihad or religious war, and (4), Christ was born under an alien rule (that of the Romans), while Ghulām Ahmad was also born under a non-Islamic rule (that of the English) Apart from the claim explained above there is not much to distinguish the new prophet and his followers from orthodox Sunnis as far as actual practices go He sets up a claim for the Qoran as the repository of all knowledge, much as the Aryas do for the Vedas For example he declares that the resurrection is near and interprets the signs described in the Qoran as follows Rivers are being dried up by canals, female camels with young are despised because people can now travel faster in trains than on camels, the soul has been rejoined to the body by the telegraph While discouraging actual religious war the Mulla is said preach strongly against Christianity, Hinduism, and Shi'ism and the movement for English education the centre of which is the Aligarh College

93 **Present Tendencies**—While in the case of Hinduism the revival consequent on the spread of education has principally shown itself in an attempt by the Brahmins to retain their spiritual influence which they feel is slipping away from them, (though more enlightened movements can also be traced), the efforts of the more enlightened Muhammadans are being directed towards a genuine deepening of religious life In cities almost every mosque has its school where boys are taught the rudiments of their faith, and the smaller villages in rural tracts are regularly visited by itinerant Maulvis The propaganda is facilitated by the circulation of small cheap religious books which give the ordinary prayers in use in Arabic, with an explanation of the meaning, and directions for repeating them, in fairly simple Urdu The whole of the Qoran also has been translated into Urdu, and although the translation cannot be said to have become really popular, yet there is little doubt that it will lead to a fuller knowledge by Muhammadans in general of the principles of their faith Amongst the higher classes there are two distinct movements noticeable in the provinces The college founded by the late Sir Saiyad Ahmad Khan at Aligarh has had an influence extending far beyond the mere outturn of a certain number of educated youths every year It stands in India for the progressive party in Islam, which is opposed to fanaticism, and while admitting the many excellences of Arabic literature, holds that it is not sufficient for modern requirements As was only to be expected, specially in the East, the movement for reform excited considerable opposition, and Sir Saiyad Ahmad Khan was attacked as unorthodox His party has also been ridiculed under the name "Neehari," an epithet derived from the name of the science periodical "Nature," extracts from which were frequently translated and published in Sir Saiyad Ahmad's paper Within the last ten years a new society has been formed called the Nadwat-ul-Ulama (society of the learned) which holds annual meetings to promote religious and social improvements It is avowedly reactionary in

its aims, and though it does not altogether reject modern teachings and ideas, it wishes to see a revival of Arabic learning. Another object advocated by its adherents is a more friendly spirit between members of different sects and it specially aims at keeping Sunnis and Shias on good terms, according to some authorities even attempting to obliterate all sectarian differences, though this has been denied.

94. The future of Christianity is a question of some importance apart from its spiritual aspect and it may be useful to briefly point out some of the reasons why its acceptance is slow. It is sometimes urged, both by missionaries, and others that one of the chief obstacles is the ordinary life of Europeans themselves which falls short of the standard of Christianity. The argument may have some force but does not appear to me to touch the main issues as obviously the fact that adherents to any religion do not fully come up to its standard is not a proof of the defects of that religion unless it is agreed that its standards are impossibly high, which is not the case here. As between Islam and Christianity the question is chiefly one of conflict of authority between the Bible and Qoran and depends to a large extent on the acceptance of historical evidences, and the belief in the divinity of Christ or the inspiration of Muhammad. In the case of Hindus three distinct classes of society must be considered separately. The educated Hindu when he considers religious questions refuses to separate theology from philosophy and demands what shall appear to him a reasonable cosmogony. It has been shown in dealing with Hinduism that its prevailing tendency is pantheistic, and although for at least two thousand years sects have constantly been forming which asserted the duality of God and Spirit, there has always been a tendency to relapse into pantheism, and to regard the present world as an illusion produced by *Maya*. The average Christian however gets on with very little philosophy and regards that as a rule as more speculative than essential to his religious beliefs. The methods of thought which a man has been brought up to regard, inevitably affect the conclusions at which he arrives, and it appears to me that this forms one of the principal reasons why to the majority of educated Hindus the idea of accepting Christianity is incredible. To take a single concrete example, the ordinary educated Hindu laughs at the belief that God created the universe out of nothing. He may believe in a creation, but he also postulates the necessity for both a material cause matter and an efficient cause the Creator. Where his belief is purely pantheistic, he also has no regard for historical evidences. A further difficulty on a fundamental point is caused by the belief in transmigration which is based on the idea that a man must work out his own salvation and thus conflicts entirely with the belief in a Divine atonement. It is this inability or unwillingness to think in channels outside those which he has been accustomed to regard as existing from the beginning of the world that caused movements like the sect of Kabir which aimed at uniting Hindus and Musalmans. Coming next to the higher and middle classes of Hindus, whether educated or not the dread of social ostracism is perhaps the most powerful obstacle. The convert is cut off from the whole of his family and friends and in India this means much more than in Europe. To the effect of social disabilities must be added that of sheer conservatism. While there are few traces in India of the growth of a patriotic

spirit in the western sense of these words, there has undoubtedly arisen in the last few years a similar feeling in which religion takes the place of country or race. Its results are manifest in the orthodox Dharm Sabhas, in the various caste Sabhas, and especially in the Arya Samaj, but a further contrast between it and Western ideas may be traced in its tendency to model reform on the traditions of the past rather than on present day conditions. For the majority of these classes of Hindus, excluding individuals who are educated or have imbibed clearer ideas of the teachings of Hinduism, the difficulty of belief in Christianity is not so great as might be imagined. They are principally monotheistic, though they believe in a multitude of lesser godlings, and in the efficiency of certain rites and ceremonies, but the success of the Arya Samaj amongst these very classes has shown that it is possible to get rid of these, at any rate, nominally. With the very lowest classes neither philosophic doubts nor social disabilities have much weight, and the results of the Methodist Mission show that if a high standard is not insisted on converts are easy to obtain. In the early days of Christian Missions it was almost a necessity that the Missions should provide the means of subsistence for their converts, and the result of this is still felt as a hindrance in mission work, and the charge is freely made that converts change their religion for material gain. Such a charge cannot be maintained now when numbers have increased so enormously, while the expenditure of this mission shows a lower rate per head than that of any mission in these provinces. It is, however, obvious that where conversion has been so easy relapses are likely to occur, and there is in fact a wide difference between the statistics of this mission which show between 80,000 and 90,000 members including probationers, instead of 50,000 as recorded in the census.

Through the kindness of Dr T J Scott, Principal of the Bareilly Theological College, some statistics of the progress of the Methodist Mission will be found at the end of this chapter. It will be seen from these that the number of converts was increasing so rapidly that instructions had to be issued to the native pastors to use more discretion in baptising people, and the difference between the number of members at the close of any year and the sum of the baptisms in that year and the number of members at the close of the preceding year, shows that a considerable number disappear or are struck off. Care was taken to obtain as correct a record as possible of Christian sects by arranging with heads of missions to obtain native Christians as enumerators where possible, and to supply slips of paper with the name of the sect written in vernacular in other cases. It has been said recently that some enumerators refused to record native Christians, but no such complaints reached me at the time of the census, and I am inclined to think that such a refusal, though isolated cases may have occurred, does not account for the difference. From enquiries made it appears that the customs hardest to change amongst these low caste converts are their old ceremonies at birth, marriage and death, the belief in spirits, and the loathing at contact with sweepers who still practise their old occupation. From one district it was reported that images and shrines of the *Lalguru* are still resorted to in secret. It would therefore seem that these numerous conversions somewhat resemble those of Hindus in Eastern Bengal to Islam, with the exception that greater care is taken to instruct and look after the spiritual welfare of the converts. These results

constitute a serious problem for the future. As long as the number of converts in a mission does not exceed what can be looked after by the more highly educated and responsible pastors no changes in doctrine are to be expected but if conversions increase and especially if the higher castes and more educated Hindus are attracted, there seems a likelihood that the dogmas of Western Christianity will undergo some modifications and India will present varieties of belief parallel to the so-called heresies of the first few centuries of our era.

SUBSIDIARY TABLE I—General distribution of population by religion

Religion	1901		1891		1881		Percentage of variation Increase (+) or decrease (—)		Net variation 1881 to 1901
	Number	Proportion per 10,000	Number	Proportion per 10,000	Number	Proportion per 10,000	1891 to 1901	1881 to 1891	
1	2	3	4	5	6	7	8	9	10
Hindus	40,691,818	8,532	40,350,168	8,609	38,053,394	8,627	+77	+611	+69
Musalmaus	6,731,034	1,412	6,345,651	1,353	5,922,886	1,343	+606	+715	+1306
Jains	84,401	17	84,601	18	79,957	18	—23	+581	+508
Christians (all races)	102,469	22	58,441	13	47,064	11	+75	+2261	+115
Europeans	28,410	6	27,995	6	26,683	6	+14	+481	+722
Parasians ..	5,218	1	7,010	2	7,726	2	—3296	—88	—3240
Native Chris tians	68,841	15	23,406	5	13,255	3	+1979	+8411	+4191
Aryas ..	65,282	14	22,053	5			+19602		
Sikhs	15,319	3	11,343	2	3,641	1	+3508	+21126	+32045
Buddhists	788	1	1,387	3	103		—434	+1246601	+60504

SUBSIDIARY TABLE II—Distribution of Christians by Race and Denomination

Denomination	European		Eurasian		Native		Total		Variation + or —
	Males	Females	Males	Females	Males	Females	1901	1891	
1	2	3	4	5	6	7	8	9	10
Anglican Communion ..	12619	5957	1,454	1,515	3,619	3,170	28,118	27,993	+125
Armenian	39	92					65	15	+50
Baptist ..	127	92	36	39	122	120	336	712	—176
Calvinist	1						1	8	—7
Congregationalist	23	28	2	4	169	331	557	170	+387
Greek	4	1			1		6	10	—
Indefinite beliefs	28	1	...	1			29	17	+12
Lutheran and allied deno minations	39	21	2	7	35	59	133	305	—172
Methodist	782	201	76	112	2,621	2362	5151	11509	+6358
Minor denominations	17	22	13	11	82	78	224	600	—376
Presbyterian ..	2204	590	85	71	1,331	848	5992	2,312	—3680
Quaker	2		1	—		—	2	1	+1
Roman Catholic	4277	1757	678	674	1,406	1827	10,720	10,313	+407
Salvationist	5	3	1		63		12		+11
Denominations not returned	14	—	13	51	262	2316	2913	—	+2913
Total	28410	7651	2701	2717	78	32703	100,000	78411	+21589

**SUBSIDIARY TABLE III.—Distribution of Religions by Natural Divisions and Districts.**

Serial number	District.	Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in			Proportion per 10,000 in	
		Hindus.			Muslims.			Christians.			Aryas.	
		1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.	1901.
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
	<b>H.-W. F. and Omb.</b>	0,833	0,610	0,827	1,411	1,333	1,843	21	13	11	14	5
	<b>Himalaya, West.</b>	0,143	0,125	0,078	786	820	881	48	27	20	12	7
1	Dohra Dm. —	0,231	0,847	0,801	1,234	1,751	1,147	170	100	141	76	47
2	Mandi Tal. —	7,801	0,417	0,373	2,441	2,073	2,023	46	1	1	7	4
3	Almora —	0,374	0,787	0,733	47	313	233	81	36	42	4	—
4	Gorakhi —	0,978	0,867	0,869	163	80	60	15	14	7	2	—
	<b>Sub-Himalaya, West.</b>	7,053	7,483	7,533	2,329	2,453	2,418	23	21	18	24	2
5	Balrampur —	0,331	0,000	0,000	2,369	2,351	2,313	26	19	16	23	2
6	Devaliy —	7,519	7,803	7,696	2,236	2,236	2,200	99	80	23	11	2
7	Mijner —	0,303	0,364	0,713	2,464	0,973	2,373	25	11	4	74	26
8	Phibbi —	0,324	0,284	0,246	1,731	1,700	1,631	26	8	8	14	8
9	Kheri —	0,623	0,686	0,745	1,207	1,206	1,217	8	8	8	2	1
	<b>Indo-Gangetic Plains, West.</b>	0,301	0,353	0,351	1,673	1,621	1,587	29	17	13	27	13
10	Muzaffargarh —	0,513	7,039	7,063	2,019	2,033	2,519	16	2	1	26	12
11	Rawal —	7,430	7,537	7,539	2,337	2,378	2,344	79	40	21	23	20
12	Bahawalpur —	7,908	0,063	0,091	1,409	1,964	1,897	40	2	1	108	47
13	Aligarh —	0,030	0,501	0,254	1,133	1,133	1,169	43	4	8	80	18
14	Muzaffar —	0,463	0,080	0,170	1,049	775	886	30	12	5	18	8
15	Agro —	0,633	0,773	0,803	1,183	1,045	1,024	83	47	51	23	12
16	Fatehabad —	0,739	0,806	0,806	1,144	1,180	1,116	12	10	8	23	10
17	Muzaffar —	0,340	0,373	0,330	576	543	643	4	2	2	15	4
18	Etah —	0,363	0,344	0,403	573	643	574	8	2	2	11	2
19	Etah —	0,734	0,573	0,518	1,071	1,040	1,013	21	7	2	80	11
20	Bahara —	0,207	0,363	0,404	1,036	1,051	1,030	80	27	2	26	13
21	Muzaffar —	0,396	0,537	0,647	0,330	0,388	0,330	37	29	16	21	11
22	Muzaffar —	0,373	0,529	0,640	1,433	1,407	1,403	30	14	16	18	7
	<b>Indo-Gangetic Plains, Central.</b>	0,794	0,780	0,807	1,213	1,203	1,179	17	14	15	8	1
23	Cawnpore —	0,061	0,127	0,144	971	836	786	26	23	27	8	6
24	Fatehgarh —	0,337	0,304	0,312	1,180	1,703	1,064	2	1	1	2	—
25	Aligarh —	0,033	0,306	0,233	1,240	1,287	1,23	40	29	41	2	—
26	Lucknow —	7,329	7,318	7,320	2,063	2,064	2,131	31	75	80	5	9
27	Unao —	0,146	0,701	0,236	843	736	784	1	1	1	2	1
28	Rae Bareilly —	0,130	0,173	0,173	846	820	813	1	1	1	1	—
29	Bihar —	0,307	0,344	0,311	1,053	1,498	1,446	6	7	6	1	1
30	Hardoi —	0,910	0,349	0,301	1,079	1,031	1,039	6	1	1	1	—
31	Meerut —	0,099	0,311	0,333	1,111	1,137	1,133	13	10	12	2	—
32	Muzaffar —	0,763	0,313	0,339	1,176	1,066	1,060	1	—	1	—	—
33	Fatehabad —	0,339	0,300	0,008	1,037	907	901	1	1	1	—	—
34	Rae Bareilly —	0,296	0,344	0,239	1,091	1,044	1,063	2	1	1	—	—
	<b>Central Indo Plains.</b>	0,348	0,371	0,328	831	829	826	17	9	8	2	1
35	Meerut —	0,414	0,416	0,410	578	578	563	8	1	4	1	1
36	Hazratpur —	0,376	0,348	0,341	664	646	623	8	—	—	1	1
37	Jaunpur —	0,707	0,343	0,446	801	434	815	63	29	12	1	—
38	Jaunpur —	0,064	0,331	0,333	637	643	614	2	2	—	2	—
	<b>East Sainpur.</b>	0,313	0,343	0,313	679	646	647	7	4	6	2	1
39	Mirzapur —	0,313	0,343	0,313	679	646	647	7	4	6	2	1
	<b>Sub-Himalaya, East.</b>	0,011	0,051	0,707	1,349	1,316	1,200	2	2	2	1	—
40	Gorakhpur —	0,980	0,849	0,908	1,704	1,007	904	5	4	4	1	—
41	Basti —	0,373	0,456	0,473	1,823	1,344	1,444	1	—	—	—	—
42	Gonda —	0,474	0,596	0,673	1,201	1,406	1,334	2	2	1	1	—
43	Bahar —	0,147	0,237	0,303	1,643	1,396	1,331	2	1	1	1	—
	<b>Indo-Gangetic Plains, East.</b>	0,063	0,364	0,303	1,034	1,010	1,033	4	4	6	1	—
44	Benares —	0,313	0,331	0,379	1,030	960	1,071	19	15	20	2	—
45	Jaunpur —	0,707	0,373	0,479	910	919	939	1	1	1	—	—
46	Gorakhpur —	0,704	0,01	0,016	943	963	963	5	5	6	1	—
47	Bahar —	0,37	0,374	0,330	674	704	730	—	—	—	—	—
48	Amra —	0,333	0,320	0,303	1,003	1,303	1,316	1	—	—	1	—
	<b>Karni States.</b>											
49	Tahar (Himalaya, West) —	0,341	0,383	0,313	67	69	84	1	—	—	1	—
50	Kharpur (Sub-Himalaya, West) —	0,400	0,631	0,371	4,323	4,374	4,400	9	1	—	5	—

**SUBSIDIARY TABLE IV —Distribution of Native Christians and Aryas by Districts**

Serial number	District.	Number of Native Christians in			Variation.			Aryas.		Variation.
		1901	1891	1881	1891-1901	1881-1891	1881-1901	1901	1891	1891-1901
1	2.	3	4	5	6	7	8.	9	10	11
	N W P and Oudh	68,841	23,400	13,255	+45,435	+10,151	+55,586	65,252	22,053	+43,229
	Himalaya, West.	3,581	2,288	1,277	+1,293	+1,011	+2,304	1,805	916	+889
2	Dehra Dún	1,305	875	734	+430	+141	+571	1,355	784	+571
3	Naini Tal	659	15		+644	+15	+659	212	130	+83
4	Almora	1,029	886	325	+143	+561	+704	174		+174
	Garhwál	588	512	218	+76	+294	+370	64	2	+62
	Sub Himalaya, West.	9,770	4,742	1,675	+5,028	+3,067	+8,095	10,145	3,403	+6,737
5	Sabáranpur	1,617	488	336	+1,129	+162	+1,281	2,329	496	+1,833
6	Hareilly ..	4,000	2,682	741	+2,018	+1,841	+3,859	1,228	351	+877
7	Bijnor	1,853	866	274	+987	+592	+1,579	5,730	2,016	+3,684
8	Pilibhit	1,283	344		+939	+340	+1,279	675	383	+292
9	Kheri	417	402	620	—45	+14..	+97	183	132	+51
	Indo-Gangetic Plain, West	43,474	10,341	5,538	+33,133	+4,803	+37,936	48,130	15,732	+32,398
10	Muzaffarnagar,	1,259	81	8	+1,178	+73	+1,251	3,122	1,032	+2,090
11	Meerut	9,315	1,133	1,121	+8,182	+12	+8,194	5,056	2,784	+2,272
12	Bulandshahr	4,480	110	18	+4,370	+92	+4,462	12,298	4,430	+7,868
13	Aligarh	4,888	203	87	+4,681	+116	+4,801	9,558	992	+8,566
14	Muttra	2,031	173	57	+1,858	+116	+1,974	1,018	209	+809
15	Agra	2,843	1,486	1,687	+867	—101	+765	2,351	989	+1,365
16	Farukhabad ..	699	372	381	+327	—9	+318	2,165	877	+1,278
17	Mainpuri	308	55	102	+252	—40	+200	1,250	326	+924
18	Fátawab	198	50	69	+148	—19	+129	890	169	+721
19	Etah ..	4,263	393	29	+3,875	+804	+4,239	3,069	764	+2,305
20	Budaun ..	6,080	2,552	225	+3,528	+2,327	+5,855	2,890	1,215	+1,675
21	Moradabad ..	5,866	2,958	1,394	+2,910	+1,562	+4,472	2,834	1,305	+1,529
22	Sháhjahanpur	1,739	776	460	+1,63	+316	+1,279	1,646	640	+1,006
	Indo Gangetic Plain, Central	7,788	8,543	2,186	+4,245	+1,357	+5,002	3,267	1,456	+1,811
23	Cawnpore ..	1,456	586	259	+870	+327	+1,197	977	620	+357
24	Fatehpur	113	27	25	+80	+2	+88	103	16	+178
25	Allahabad	2,230	1,330	910	+900	+420	+1,320	256		+256
26	Lucknow	2,160	836	739	+1,314	+97	+1,411	378	553	—175
27	Unao ..	106	65	14	+41	+61	+92	190	123	+67
28	Rae Bareilly	97	80	48	+17	+12	+49	68	2	+66
29	Sitapur ..	548	188	46	+410	+92	+502	73	68	—15
30	Hardoi	485	118	52	+367	+66	+433	666		+666
31	Fyzabad	341	223	58	+118	+165	+283	297	53	+242
32	Saltánpur	76	23		+52	+23	+75	28		+28
33	Parásagarh	43	21	17	+22	+4	+26	90		+90
34	Bara Banki	144	96	18	+48	+78	+126	61		+61
	Central India Plateau	1,206	214	223	+992	—9	+983	321	256	+6
35	Bánda ..	147	26	181	+121	—155	—34	79	76	+3
36	Hamirpur	223	7	2	+216	+6	+221	25	37	—12
37	Jhásul ..	777	161	40	+616	+121	+737	81	131	—50
38	Jalaun	59	20		+39	+20	+59	136	12	+124
	East Satpuras	413	170	222	+234	—43	+191	370	102	+268
39	Mirzapur	413	170	222	+234	—43	+191	370	102	+268
	Sub Himalaya, East	1,441	1,102	953	+339	+149	+488	512	97	+415
40	Gorakhpur	1,040	852	808	+188	+44	+232	261		+261
41	East ..	53	33	25	+16	+13	+28	54	60	—6
42	Gonda ..	175	139	104	+36	+35	+71	94		+94
43	Bahraich	173	73	10	+100	+57	+157	63	37	+45
	Indo Gangetic Plain, East.	1,168	997	1,181	+171	—184	—13	732	86	+646
44	Rena ..	669	516	610	+153	—94	+59	176		+176
45	Jaunpur	62	49	31	+14	+17	+31	316		+316
46	Ghásipur	329	410	499	—81	—59	—100	7	56	—23
47	Ballia ..	4	2	2	+2		+2	44		+44
48	Azamgarh ..	104	21	40	+83	—19	+64	120		+120
	Native States									
49	Tehri (Himalaya, West.	7	14	9	—7	+4	—2	23		+23
50	Rámgarh (Sub-Himalaya, West)	440	43		+397	+43	+440	267	23	+244



**SUBSIDIARY TABLE V.—Public conscience how far below official creed in the case of Muhammadans.**

Wrong acts.	Strength of opinion under the official creed.	Public conscience how far below Religious conscience among the				Remarks.
		Orthodox.	Upper classes.	Ordinary classes.	English educated.	
Neglecting prayers	100	90	40	60	10	
Neglecting fasts	100	90	30	80	30	
Eating pork	100	100	100	100	98	
Using wine or spirits	100	100	50	80	20	
Using opium	150	70	60	30	100	
Smoking preparations of opium	100	100	80	80	100	
Earning interest on loans	100	80	20	60	—	
Paying interest on loans	100	80	—	—	—	
Perjury when put to oath as prescribed by Law	100	85	90	10	100	
Perjury when put to oath on the Holy Koran or mosque	100	100	100	100	None will probably do him if to this position.	
Receiving of bribes by Government servants	100	80	80	20	98	
Offering of bribes to Government servants	100	50	80	5	85	
Interest	100	100	100	100	100	
Adultery with the wife of another	100	100	80	80	85	
Debauchery { Openly	100	100	50	90	100	
{ Half-Openly	100	100	80	60	85	
{ With Secrecy	100	100	10	80	60	
Polygamy	—	20	40	60	90	
Divorce	—	80	90	90	100	

*Better is possible (if restrictions laid against it as dis- regarded)—Arrows is commonly looked upon as honesty act. People are often married among their own relations. A wife who is ill used brings the greatest possible shame on all her people who happen to be also the people of her husband. Both the parties therefore suffer. Every device for the husband and the rare absence of the wife to get good husband afterwards is other important checks against ill acts.*

*N.B.—I will be quite unwilling to infer from this statement that here public conscience is low, the act worse in practice. I don't look at creeds and practice are so closely associated with each other. New practices (bad and wicked) it before others and before themselves when they see so. The new abuses may I thought were worse work but I think they are worse or less so and all give an idea how far certain acts are condemned by various classes. The religious conscience for each of them is the same.*

**SUBSIDIARY TABLE VI.—The American Methodist Episcopal Mission.**

Year	Total.		Staff of workers.		Total.
	Christian Community	Baptism.	Foreign Workers Male and Female.	European and N. W. C. Male and Female.	
1	2	3	4	5	6
1851	22,402	14,744	62	1,924	1,986
1852	50,000	17,029	77	1,911	1,988
1853	6,257	12,733	77	2,146	2,223
1854	74,35	14,434	82	2,111	2,193
1855	80,170	12,847	94	2,264	2,358
1856	8,434	10,341	88	2,144	2,232
1857	24,211	11,807	8	2,519	2,527
1858	21	7,204	76	2,273	2,349
1859	4,312	6,471	100	2,517	2,617
1860	25,816	7,875	137	2,640	2,777

## Chapter IV — AGE, SEX AND CIVIL CONDITION

### A — AGE

95 **Value of the data** — The rules directed that the age completed at the last birthday should be recorded, children under the age of one being recorded as infants. In Subsidiary Table I the unadjusted age returns of 100,000 of each sex for the two main religions, Hindus and Musalmāns, are shown, from which the character of the errors made can be judged. With ages correctly stated there should be a gradual decrease in the numbers at successive age-periods, but the table shows considerable attraction for certain ages which may be grouped under various heads. The first group is that including ages of a complete number of decades which is noticeable throughout the series, the number of persons recorded as aged 30 and 40 being the largest. Next to this is the accumulation at the middle periods of the decades 5, 15, &c., which is much diminished after the age of 45. Up to the age of 32 the effect of the common quaternary scale in use in India is clearly marked, and its effects may perhaps be traced even later. To a smaller extent the second year after each decade is marked, owing to the colloquial method of stating ages, *e g*, *bīs bāris*, *tis bāris*, and generally speaking, ages represented by odd numbers are less favoured, except half way between the decades, than even numbers. There is no reason, with the exception of one circumstance that will be referred to later, to suspect any wilful falsification of the age record, such as takes place in Europe amongst females. The inaccuracies are almost entirely due to the absolute ignorance prevailing amongst most natives as to their age. In the case of females there is a distinct tendency to misstate the ages of those who are of a marriageable age, according to the custom of the country, but have not been married. The reason for this is that it is considered in the higher castes a social disgrace for daughters not to be married before the age of puberty, and members of the middle and lower castes who are rising in social position have borrowed the sentiment. The result may affect the statistics in two ways: it may lead to an under-statement of the ages of females between 12 and 20, or it may lead to their omission altogether.

96 **Adjustment of the age tables** — To avoid the inaccuracy of the record to some extent, the general results are tabulated by single years for only the first five years of life, and after that by quinquennial periods, but the irregularity of the series even after this grouping is very marked. The ages at single years have been smoothed in Subsidiary Table IV by what is known as Bloxam's method. This assumes that the chief error lies in excessive grouping at multiples of five and of ten, and to get rid of this two steps are necessary. In the first place the real value of any term  $x$  in the series is taken to be  $x^1 + x^2 + x^3 + x^4 + x^5$ , which eliminates the first error, and in the series then obtained the real value of any term  $x'$  is taken to be  $x'^1 + x'^2 + x'^3 + x'^4 + x'^5 + x'^6 + x'^7 + x'^8 + x'^9 + x'^{10}$ , which eliminates the error of grouping in tens. An examination of the series thus obtained shows however that considerable errors still remain, the most noticeable being that the excess which was found in the uncorrected figures at even ages, has

been transferred to odd ages. In the reports for 1881 and 1891 on the census in these Provinces, attempts were made to correct the age figures, which involved in 1891 the assumption that over a million and a quarter females were omitted from the enumeration. The assumption is arbitrary and the percentage of omissions taken in 1891 differed considerably from that of 1881 and it appears to me impossible to suppose that anything like five to six *per cent* of the total number of females escape enumeration. A rough check on the number of infants under one year of age can be obtained from the birth and death statistics for the year 1900. We may take it that the children born during the year ran the same risk of death as an equal number of children born exactly at the middle of the year. But of the total deaths of children under one year about 68 *per cent* occur according to English experience in the first six months. We thus get the following figures for the census of 1901 as compared with those for 1891

	1900.	1890.
Number of birth .. ..	1,892,109	990,856
68 of deaths under one year ..	309,116	142,463
Probable survivors .. ..	1,583,003	777,893
Children under one according to the census	14,1576	1,640,607

Mr Baillie considered that the results for 1891 were not much in excess of the actual figures, allowing for omissions to report births but the census of 1901 shows a less number of children under one than the calculated number. In 1891 the deduced population agreed much more closely with the population according to the census than it does in the present census, but the figures shown above confirm the conclusion arrived at in the last chapter that the principal cause of difference between the deduced and actual population is not to be found in defects in the registration of vital statistics. The correspondence between the calculated and actual figures under the age of one becomes closer if figures are taken from March 1st, 1900 to March 1st 1901. In the two months of January and February births numbered 319,199 in 1900 and 266,743 in 1901 so that the births during the calendar year 1900 exceeded those in the year before the census by 52,456. The total deaths at all ages in the two months of 1900 were 195,575 and of 1901 were 175,33 a difference of 19,842. Deaths under one year of age form rather less than one third of the total so that the number of deaths under one year was greater by about 6,000 during the calendar year 1900 than during the year before the census. The calculated number of children shown above should therefore be reduced by 52,456 and increased by 6,000  $\times$  68 and becomes 1,534,646 as compared with 1,415,607 shown in the census tables. If we assume that births and deaths are correctly registered and that the record of the ages of infants is correct, the figures given above taking the period from March 1st 1900 to February 28th 1901 would indicate that of the total deaths of infants under one year 80 *per cent* take place within the first six months of life as compared with 68 *per cent* in England. When we consider that in these Provinces during the ten years 1891—1900 the number of deaths of infants under one year per thousand births has been nearly 230 while in England from 1881 to 1890 it was only 142 this proportion may well be correct. Mr Baillie was of opinion that while the first age period was

correctly stated (an opinion which conflicts with the supposition that vital statistics at all approached accuracy), considered that the next age-period, 1—2 lost in numbers to the period 2—3 owing to the tendency to state the current year of age instead of the completed year, and that each period up to about 50 lost an equal amount. I am unable to check the calculation of the loss in the period 1—2, but assuming it to be correct, there seems no more reason to take the loss in subsequent period at an equal amount, than to take it at a gradually increasing or decreasing amount. Mr. Baillie also attempted to estimate the special deficiency amongst females in the age-period 10—20, by taking the number of females enumerated in 1881 between the ages of 0—9 and calculating the probable number of survivors from the life table constructed on the results of the census of 1891. His conclusion that there is the enormous deficiency of 910,000 females in this age-period alone is vitiated by the fact that for 1881 he took the number of females actually enumerated, and made no allowance for omissions, though in 1891 he assumes that in the age-period 5—10 four *per cent* of the actual number of females are omitted.

Similar calculations require the use of a life table, and the great difference between the actual population and that calculated by the life table prepared on the results of 1891, show that the latter cannot be used for the period 1891—1901. The table for this period has not yet been prepared and in its absence it appears useless to attempt any correction of the age periods.

The preparation of a life table necessitates the adjustment of the age tables and the application to these of rates of mortality at different ages. But the ordinary record of the latter is as incorrect as the record of age, and it has been the practice to substitute in the case of the early ages the record of mortality amongst the clans in these Provinces suspected of infanticide, which is kept up with some degree of accuracy. It must however be pointed out that these clans cannot properly be considered as representative of the community. They are mostly portions of agricultural castes of the upper classes, and they reside chiefly in the western plain and western Sub-Himalayan tract. It is thus almost certain that they show for males (the figures for females not being used) a rate of mortality more favourable than is actually existing amongst the general population, and this probably explains the large deficiency amongst females of a marriageable age, calculated by Mr. Baillie. Another reason why the figures should be used with caution is that while the total population proclaimed was over 380,000 in 1875, and over 330,000 in 1879, it was only 60,000 in 1891, and though it rose to 92,000 in 1894 it had fallen to 44,000 on April 1st, 1901. Under these circumstances it appears desirable to discuss the figures without any attempt to correct them.

97. **Comparison of the results from 1881 to 1901**—It has been shown that the years of the last decade which chiefly affected the population were 1894, 1895, 1896 and 1897. In 1894 and 1897 the death rates were enormously high, and were high in 1896, while in 1895 the birth-rate was low and in 1897 very much lower. The last three years of the decade were on the whole favourable and the births were high, especially in 1898. The examination of these figures is much facilitated by Subsidiary Table V, page 127, showing the deaths at different age periods during the decade, and Statement VI, page 128, showing the births registered. The effects of the four bad years,

as far as children are concerned are confined to the age-periods 6—7 (1894), 5—6 (1895), 4—5 (1896) and 3—4 (1897). The

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first two of these are included in the period 5—10 and this period and the two earlier single ages 4—5 and 3—4 show a distinctly lower proportion than in 1891. The age-periods 2—3 and 1—2 on the other hand contain a much higher proportion than in 1891 due to the more favourable conditions of the years 1898, 1899 and 1900. The figures for infants under one year of age have already been referred to and it has been shown that the figures for 1901 are much closer to the vital statistics than those of 1891. It seems to me not improbable that the period under one gained in 1891 from the next period. In comparing the results for these early ages in 1881 and 1901 the different circumstances of the decades preceding each census must be considered. In the earlier decade scarcity occurred in 1877-78 but it was followed by most virulent fever in 1879 while in the later decade the fever came first, and the excellence of the system of famine relief went far to reduce the usual effects of the annual outbreak on a population enfeebled by want. The fact that the calamity came nearer to 1881 is marked by the circumstance that while the figures for the whole period 0-5 agree closely in 1881 and 1901 the total of the first three is much higher in 1901 than in 1881 and of the ages 3—4, 4—5 much lower.

The early commencement of the series of bad years is marked by the fact that the proportion in the period 5—10 is much less in 1901 than 1881.

The effects of the severe famine of 1868-69 and of the scarcity of 1878-79 and the fever of 1879 are still to be traced in the late age periods of the current census, the former in the low figures at the age 30—35 and the latter at 40—50. On the other hand the unusual prosperity of the period 1881—1891 is reflected by the high proportion to the total population of the young people between the ages of ten and twenty at which ages the difference between the figures for 1891 and 1901 is most marked. The number of old persons (aged 60 and over) again tells the tale of severe famine. Subsidary Table V affords an opportunity of comparing the effects on mortality of prolonged fevers, and of scarcity as exemplified in the years 1894 and 1897 respectively. The populations at the commencement of those years were sufficiently nearly equal to justify a comparison between actual numbers except in the age-periods under one year and from 1—5 where the higher figures in 1894 are partly explained by a higher birth rate in 1893 and 1894 than in 1896 and 1897. In the next two periods 5—10 and 10—15 it will be seen that the death rate in a famine year exceeds that in a fever year for both sexes. For periods from 15—40 fever is more deadly to females than famine and less deadly to males. From 40—60 famine claims more victims from both sexes than fever which again assumes the upper hand in the last stages of life. The effects on infant mortality are hard to gauge but if the population exposed to risk in any year may be fairly taken as the mean of the births in that year and the preceding the death rate per 1 000 in 1894 was about 340 and in 1897 about 300 indicating that the unfavourable condition of the parents during famine is passed on to the children born.

98 **Ages in selected districts.**—In Subsidary Table VIII the proportions per 10 000 for certain districts, at the ages most affected by adverse

conditions, are contrasted. They show clearly the effects of the four bad years in the different parts of the Provinces. Of the three prosperity districts Muzaffarnagar alone was affected by 1894, in the two western fever districts Bijnor suffered more from 1894 and 1895 than Pilibhit, while Pilibhit suffered more later, and lost more old people. In the four famine districts, Banda and Jalaun were the earliest to be affected seriously, but the effects have been most lasting in Jhānsi, while Jalaun has prospered during the later years of the decade. The deficiency in old people is especially marked in these districts. In the three eastern fever districts it must be remembered that the proportion for males in the early periods are enhanced to a greater extent than for females owing to emigration, and the figures for the latter are a better guide than the former. In the case of Ballia and Ghāzipur the proportion of females aged 5—10 is less than the provincial figure, while for Azamgarh it is greater, but in the period 0—5 all are in defect and Azamgarh most of all, Azamgarh has also a lower proportion of aged people than the provincial figure, which is however exceeded by the other two districts.

99 **Mean age**—The mean age of the population is shown in Subsidiary Table II, but is an expression of little value. It fell between 1881 and 1891, because the reproduction of the population was proceeding more rapidly than the death of the older members, and it has risen during the last decade from a contrary state of things.

100 **Ages in cities**—The distribution by age of the population in the nineteen cities differs materially from that of the Provinces as a whole, and consequently still more from the distribution in rural areas. The characteristic features are the deficiency in the age-periods up to the age of twenty, except amongst females aged 15—20 and the excess at later periods.

101 **Age by religion**.—The two principal religions of the Provinces are Hinduism and Islam. Christians include the two different classes of race, native and foreign, and the figures for these have not been tabulated separately. It has already been pointed out in Chapter III, that the Muhammadans had increased at a much greater rate than the Hindus, and the

age tables confirm the conclusions arrived at there, that this is due to a higher rate of reproduction, and to increased vitality rather than to conversions. In every age-period shown in the table up to the age of 15, with the exception of the single year 1—2, the proportion for Musalmans is higher than for Hindus, and the exception is probably due to better enumeration of Hindus. The proportion continues higher amongst Hindus from the ages of 15—50, when it changes again in favour of the Musalmans. From 55—60 Hindus again have a slight advantage, but this is probably due as in the age 1—2 to incorrect enumeration of Musalmans.

The conditions applying to the Aryas have also been explained in Chapter III, where it was shown that they are gaining more by conversion than by a natural increase. These conditions are clearly reflected in the age distribution which may be compared with that for Hindus. The figures for Arya males are smaller in every period up to 15 and are then larger up to 60, with the exception of

the two periods 40—45 50—55 in which the attraction of round numbers has probably caused an erroneous excess amongst Hindus. It must also be pointed out that the defect in females aged 10—20 which has already been referred to is not so marked amongst Mussalmáns as in the case of Hindus and is still less noticeable amongst Aryas. Muhammadans have not so strong a motive for concealment as Hindus have while Aryas not only profess to despise the motive which leads Hindus to conceal their young marriageable girls or at any rate mis-state their ages, but also are more likely from their better education, to state their ages correctly. Too much reliance cannot be placed on the latter reason however as the irregularity of the series for Aryas between the ages 0 and 5 shows.

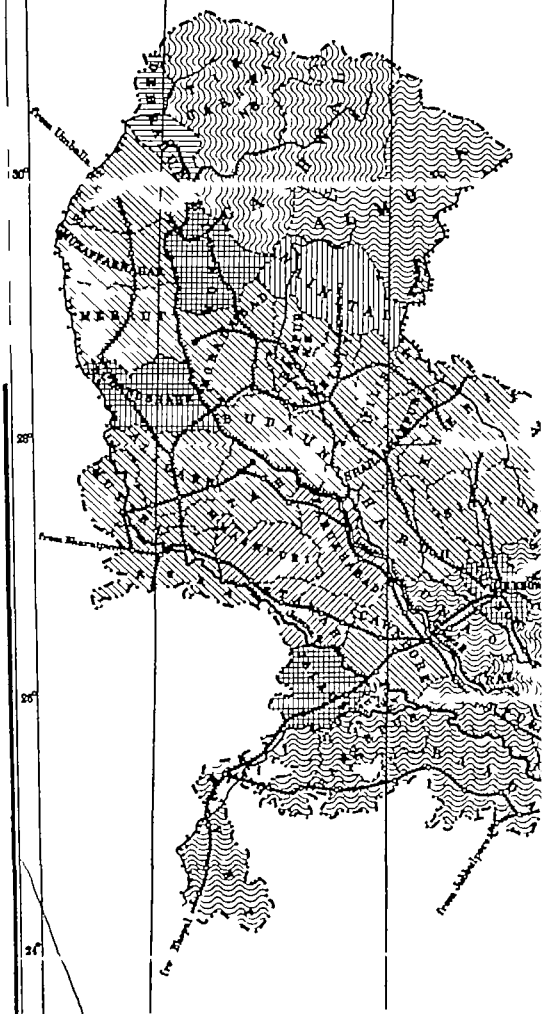
### B—Sex.

102. Proportion of females to 1,000 males.—From the literature on the subject it would appear that the temptation to phynologists and writers on statistics of population to frame new theories on the circumstances determining the proportion of the sexes, is as strong as the traditional wish of the Englishman to go out and kill something when he has nothing else to do. Before discussing a few of the principal theories, however it will be convenient to point out what facts may appear relevant in the distribution of the sexes. From the map and Subsidiary Table X the areas in which the number of females is equal to or greater than the number of males are seen at once to consist of two well-defined tracts of country. One of these includes the district of Garhwál and the Native State of Tehri both situated in the western Himálayas. The other comprises the whole of the eastern plain, except the Benares district, Gorakhpur in the eastern Sub-Himálayas, Mirzapur and four of the eastern districts in the central plain *viz.* Allahabad Rao Bareilly, Sultánpur and Partábgarh. Further if we consider the results of the last three enumerations 1881 1891 and 1901 the proportion of females to males has always been the highest in the Provinces in the same localities. Taking the whole Provinces, except the Himálayan districts, there is a gradual almost a regular increase from north-west to south-east in both the Sub-Himálayan districts and the Indo-Gangetic plain. And this geographical variation is not confined to the Provinces, for the proportion for the Panjáb on the census of 1901 is 856 for these Provinces 93 and for Bengal 998. Excluding the districts of Delhi Dáur and Naini Tál which are quite exceptional owing to the large number of immigrants the lowest proportion of females is found in a small compact group of districts in the western plain *viz.*, Mainpuri (837), Etáwah (842) Farukhabád (848), Etah (851) and Budaun (854) all of which but the last lie between the Ganges and the Jumna. Comparing the figures at each census during the last twenty years (those for 1873 being hardly reliable) the provincial figure has increased from 925 to 930 and 937. In Bareilly Farukhabád, Budaun Moradabad, Cawnpore and Haia Banki alone the proportion of females has steadily decreased in a few districts there was a decrease between 1881 and 1891 followed by an increase in the last decade but in most districts there has been a regular increase.

103. Accuracy of the statistics.—The first question is how far the results of the census may be taken as accurately representing the proportions







# MAP OF N. W. PROVINCES & OUDH,

showing  
NUMBER OF FEMALES TO 1000 MALES

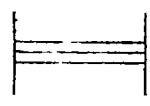
Scale of Miles



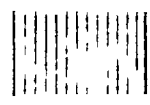
## REFERENCES

- Province or State Boundary — — — — —
- District " — — — — —
- Native States N S
- 1 Bundelkhand Agency

Under 750



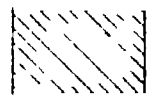
750—800



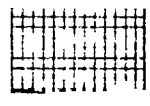
800—850



850—900



900—950



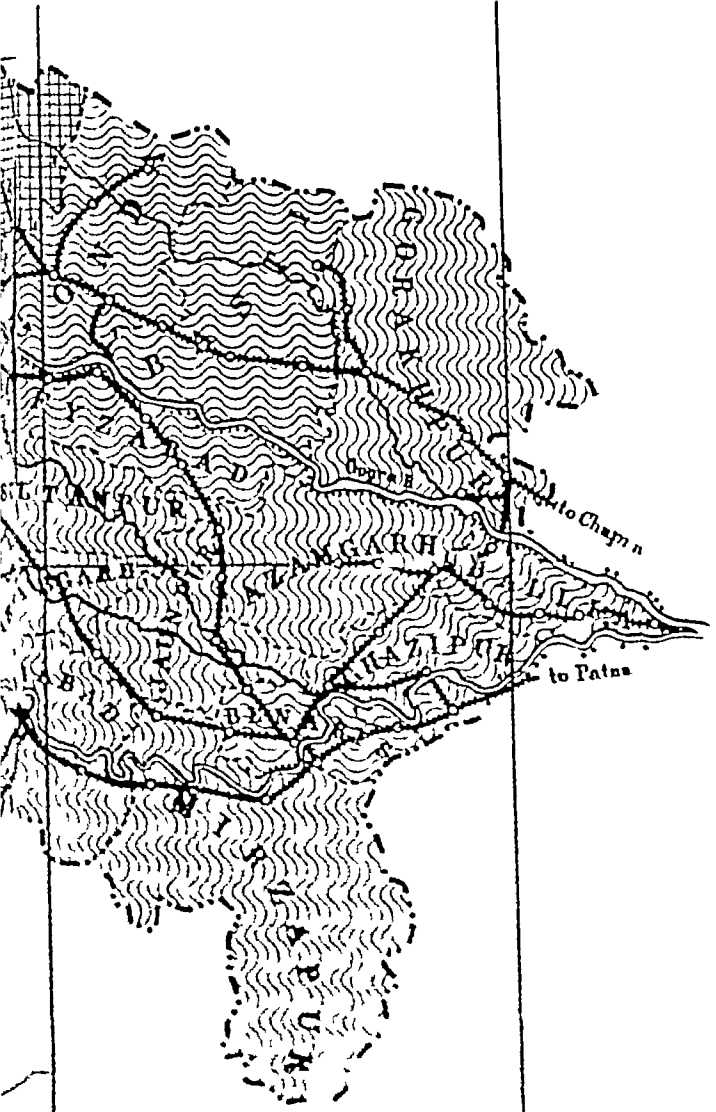
950—1000



1000—1050



Over 1050





of the sexes. It has been usual to assume extensive omissions of female infants and young children, and of old women and widows through carelessness, and of females between the ages of 10 and 20 to conceal the failure to marry these. The increasing proportion of females at successive enumerations has similarly been ascribed to improvements in the record. If it be admitted that at each census there are fewer omissions than at the preceding, which will hardly be doubted, it remains to be shown whether the omissions have been so great in the last three census years as to affect the proportions, materially. Taking first the omissions through carelessness we should expect to find an increase in the proportion of female infants, females under 5, and females over sixty to males of the same ages. As a matter of fact the proportions per 1,000 are —

	0—1	0—5	60 and over
1891	976	1,026	1,194
1901	967	999	1,165

That is to say that in each of these age-periods the proportion has decreased instead of increasing. Taking the next three periods, we get the figures —

	5—10	10—15	15—20
1891	904	750	812
1901	912	801	829

all of which show an increase. If no other explanation of the increase in each of these age-periods were available, it would form a strong confirmation of the theory that there were large omissions at each census, which were gradually diminishing owing to better enumeration. On the other hand, there seems no reason *a priori* why this should be so. The motives leading to concealment are certainly not growing less, and the opportunities for correct enumeration are no greater in this respect. There are however direct reasons which may be assigned as playing some part in the variations. In the first place, the seriation of the age returns is distinctly improving, which might be expected *a priori* from the gradual spread of education, and this tends to cause a more natural proportion in them. Secondly, it can be shown that the variations in the vital statistics correspond to the variations in the age statistics. It was remarked in the famine report of these Provinces, published in 1897, that women suffered less from famine than men. The explanation there suggested that this was due to their preparing the food, and thus being able to secure a larger portion, hardly commends itself, for it is the universal custom for men to eat before the women, and the men of the classes who suffered in the famine would know too well how much food was available for themselves to be defrauded of what they considered their share, while gallantry stands little chance of showing itself when confronted by starvation.

If however we take the proportion of deaths of females to 1,000 deaths of males during the last ten years, two facts stand out plainly. In years when births are more numerous, or when fever is most deadly, such as 1894, 1895, 1899 and 1900, the proportion of female deaths rises, while in years of low birth-rates, or scarcity, it falls, as in 1896 and 1897. There are grounds for believing that women can, as a matter of fact, endure the pressure of scarcity of food better than

men, but it certainly appears that parturition is a very important factor the importance of which is increased by the presence of severe fever. These remarks are based on the proportions of mortality at all ages, but the figures at the three periods under discussion are also relevant. The proportions of deaths of females to 1 000 males at the early ages of life were —

Years.	Age-period.				
	0—1.	1—5.	0—5.	5—10	10—15
1891—1895	.. 898	896	834	773	00
1896—1900	.. 816	1015	962	795	717

from which it appears that at these ages famine is more deadly to females than to males, exactly the reverse of the conclusion to be drawn from all ages. It remains to be shown how these figures are likely to affect the statistics under discussion. It is not possible to use vital statistics absolutely and taking the recorded births in each year and the recorded deaths at different periods to deduce the number living at each period but it has already been shown that the error when they are used comparatively is small. On considering the number of persons living in any quinquennial period or dying at ages included in a similar period it is obvious that the number living or dying at any particular year of age is greatest at the first year of the period and gradually decreases. Now the population aged 5—10 in 1901 was born at some period between 1891 and 1896 and during this period the mortality amongst infants was much greater in the case of males than of females. The survivors in 1901 are also affected by the mortality during 1896—1900 amongst children aged 1—5 and 5—10 in which the proportion of deaths of females rose but the nature of the mortality in the early years of life far outweighs variations later. Similarly the proportion of the survivors aged 10—15 and 15—20 at the time of taking the census is more affected by the greater preponderance of deaths of males in the early years of life than by the increased proportion of females in the later years. The circumstances of the decade as reflected in the vital statistics would therefore lead us to expect an increase in the proportion of females to males at these age-periods. There is one more circumstance affecting the question of inaccuracy which should be mentioned. In these Provinces the success of the enumeration depends chiefly on the patwari or village account

P 122 XII

ants, and yet these are much superior in the western plain where the deficiency is most marked

to those of Bundelkhand and the eastern plain where it is not so marked

104 Causes affecting a natural distribution.—The conclusions to be drawn from the discussion in the last paragraph are that the circumstances of the last decade and a slight improvement in the age record have affected the statistics more than any reduction there may have been in the number of omissions between the ages of 5 and 20. There are two circumstances however which may affect the natural distribution that would otherwise be found viz. emigration and female infanticide. Subsidiary Table VI shows that the difference between the proportions in the western and eastern plains which may be taken as the extremes is most marked at the age-periods 0—10 that is at the periods to which emigrants chiefly belong. But if we are to assume that emigration outside the Provinces accounts for the increased proportion of females to males in the eastern

portions of it, we should expect to find that in those portions the proportion of females to males in the persons enumerated there, who were born in any portion of the Provinces, was greater than the proportion amongst the total population. As a matter of fact, in the eastern plain the reverse is the case for while in the total population of this natural division there are 1,039 females to 1,000 males, in that part of the population enumerated there that was born in some district of the North-Western Provinces and Oudh, there are only 1,023 females to 1,000 males. It is true that this natural division draws a large number of females from Bengal, but if we take the Azamgarh district from which emigration has been considerable and in which there are few female emigrants from Bengal, the proportion is 1,020 for the total population and slightly less for the population born in these Provinces. The figures for emigration given in Chapter II also indicate that the difference between the number of male and female emigrants is not sufficient to account for anything like the divergence between the conditions of the east and west of the Provinces. For the proportion of male emigrants to females is equal in the case of the Panjab, and is about 5 to 2 in Assam and 2 to 1 in Bengal. The excess of male emigrants over females cannot have been more than three or four hundred thousand at the outside during the last ten years, but if the proportion of females to males in the eastern plain and eastern Sub-Himálayas differs from that in the western plain only because of emigration, over a million more males than females must have emigrated. Again, if the figures for individual castes in the eastern districts are examined it will be seen that the excess of females is not confined to those castes which chiefly furnish emigrants. In the Ballia district, for example, the only castes, the members of which number over 1,000, in which there are more males than females are Basor, Bhangí and Kayastha. Lastly if the proportions of the sexes at the age for emigration, *viz*, 20—40, be compared by religion, it will be seen that there are more females proportionately to males in the case of Musalmáns, amongst whom emigration is not so important as amongst Hindus.

P 132, VII, 18, 19

There is no indication from the statistics available relating to infanticide, that this practice can affect, to any large extent, the proportion of the sexes in the population as a whole. Moreover, infanticide was formerly rife in several of the eastern districts where the proportion of females is very high, such as Basti, Jaunpur, Gházipur, and Ballia, and also in Fatehpur, Humirpur and Jalaun where it is fairly high.

105 **Theories regarding sex.**—An attempt has been made in the preceding paragraphs to show that apart from errors and omissions of enumeration, and apart from the effects of emigration and the sentiments which gave rise to infanticide, there is a considerable variation in the proportion of the sexes in different parts of the Provinces, and that the proportion of females is generally rising. The latter of these statements requires direct confirmation from the record of vital statistics shown in the diagram on page 151. The number of births of females to 1,000 births of males has risen from 995 in 1891\* to 991 in 1900, and the regular increase has only been about

\* Re-estimated by the North-Western India Census Commission.

twice, viz. in 1894 and 1897. Taking all the births registered in the years 1891—1900 the proportion is 918. The proportion of deaths by sex on the other hand has varied considerably the deaths of females being proportionately lowest in 1896 (854) and highest in 1898 (911). For the decade the figure is 881. Theories regarding the determination of sex are legion, but the more important may be classified according as they treat it as due to conditions prevailing at the time of fertilization or to the state of the mother during gestation, or to considerations which may apply to both the time of fertilization and the period of gestation. For example, some writers have held that the sex of an infant follows the sex of that parent who is in a weaker \* condition at the time of fertilization, and others that fertilization during the first half of the monthly period produces children of one sex and during the second half of the other. The second class of theories may be illustrated by that which assigns a predominating influence to the nature of the mother's diet during gestation. The last class of theories depends on phenomena which are differently interpreted by the followers of Darwin and the Neo-Lamarckists. Hugh Miller ascertained by actual counting that plants growing in unfavourable positions, such as the sea-shore produced more seeds than plants of the same kind in better situations. Darwin's theory was that this resulted from a process of natural selection under which only the healthy plants, producing large numbers of seeds survived. The followers of Lamarck however hold that an individual plant growing in an unfavourable position tends to develop in a way to counteract the drawbacks of its situation. The theory regarding the human race which is most approved by Westermarck is that of Dr Dünning a follower of Darwin, who comes to the conclusion that "when nourishment is abundant, strengthened reproduction is an advantage to the species, whereas the reverse is the case when nourishment is scarce. As reproduction depends chiefly on the numbers of females, prosperity causes an increase in the number of female children. Supporters of this theory may find some comfort in the fact that the proportion of births of females rose considerably between 1890 and 1893 which were prosperous years, and between 1897 1898 and 1899 the last two of these three years being considerably more prosperous than 1897. On the other hand the proportion of female births during the ten years has been lowest in the western plain where prosperity has been greatest. In opposition to this theory it is urged that as the increase of population largely depends on the number of females it would be natural for more females to be born when circumstances are adverse as for example in famine. If this were so however one would expect to find the largest increase in the proportion of females in the Central India Plateau, which has certainly suffered more than any other division but the increase has in fact been greatest in the eastern plain which suffered but not so considerably. It is also said that nature tends to correct inequalities,† but if this is so, the fact that the proportion of births of females

*Orthodox* *Woman's* opinion, based on *verve* in *Man*, takes the exactly opposite view, that the sex of the stronger parent prevails.

† It may be noted, on the other hand, that Darwin's hypothesis, the theory that the prevalence of female infants might tend to the birth of larger numbers of males than females. A first slight advantage seems impossible in the case of human beings, but I have previously the fact that she has only three daughters is not necessarily given as reason for taking second wife.

and males is highest in Garhwál (979) and lowest in the western plain (911) seems difficult to account for. The entire difference in nearly every condition that may be supposed to affect the question renders comparisons between the results in this country and in European countries of little value. For example, in Germany the proportion of females in cities is gradually increasing. In these Provinces, taking the total of 19 cities the proportion fell from 910 to 865 between 1881—1891 and only rose to 909

P 131, X, 2 4.

between 1891 and 1901. Further, while in Germany the proportion of females is highest in the largest cities, in these Provinces it is lower in these than in the small towns.

106 **Sex in relation to caste**—The one definite fact that appears to be certain, beyond the geographical distribution of the excess of females is that there is some connection between the excess and the status of castes.

P 134-5, XI 7

This is obscured in the figures for provincial total of castes by the fact that some castes are found chiefly in the west of the Provinces, some in the east, and some are distributed all over in varying proportions. Taking a single district, Mainpuri, where the proportion of females is low, the figures for some large castes are —

Bráhmín	718	Chamár	819	Dhobi	838	Bharbhunja	1,000
Rájput	747	Barhai	827	Ahír	910	Dhanuk	1,135
Bania	779	Kachi	838	Gadaria	965		

which show a distinct difference between the three highest castes and the lowest. Some further illustrations are given in Subsidiary Table XI, page 131. In the chapter dealing with caste an attempt will be made to show that the status of a caste has some relation to race. It is certain that there is a considerable difference in race between the northern and eastern and the western parts of the Provinces, the population in the two former having a greater admixture of aboriginal blood than the latter, and it thus appears that at the present time amongst the aboriginal races the proportion of females is higher than amongst the Aryan peoples of the west, and is increasing at a greater rate. The conclusion thus drawn from these Provinces appears to be corroborated by the experience in the Central Provinces, Bengal and Madras. Why this should be so, and whether the increase has been long continuing, and will continue, are questions about which the present state of knowledge hardly supply grounds for a theory. It is usually the case that the lower the form of life is, the higher is the rate of reproduction, and there is nothing improbable in the supposition that this law applies to distinct races of mankind when these are living under approximately equal conditions. In the later paragraphs of this chapter it will be shown that in the eastern part of the Provinces, marriage is earlier, and more prevalent than in the west, these facts are mentioned here as they may have some connection with the subject, though I cannot trace it.

#### C — CIVIL CONDITION

107 **Meaning of the term married.**—In the vernacular rules the word used for "married" was *biyaha* and no further enquiry into details was directed. Amongst Hindus the performance of the marriage ceremony *biyah* or *shadi* usually amounts to an irrevocable betrothal only, and conjugal life does not commence for some time after. The beginning of



conjugal life is generally marked by the *gaurā bidd* or *rukhsat* all three words meaning departure or taking leave (i.e. by the bride from her father's house) There is no fixed interval between the marriage and the time when the bride leaves her father's house to go to live with her husband, which may be one, three, five or even seven years. Amongst Musalmāns on the other hand the betrothal is not regarded as a part of the marriage ceremony and marital relations commence immediately after the latter

108 Age at marriage.—There is thus no reliable guide to the age at which conjugal life begins amongst the Hindus in this part of India except in the case of a few of the lowest castes such as the Haburas, amongst whom a marriage is consummated at once but the weight of reliable evidence is to the effect that its commencement is usually postponed in all classes of the community till the age of puberty has been attained. The rule directing the marriage of girls before puberty is contained in several of the sacred books of the Hindus, but on the other hand there are equally valid rules that marriage must not be consummated before that age. The oldest works show conclusively that the marriage of girls in early childhood was not universal, and similarly Table VII shows that it is not so in actual practice at the present time. It may be admitted that in India the majority of females are capable of matrimonial life by the age of 15 however unfit for it they may be physically In the age-period 10—15 however we find that about three-sevenths of the total number of Hindu females, or not quite one-half are unmarried, while in the next period (15—20) less than one-eleventh are single. In contrast to these figures over 57 per cent of Musalmān females aged 10—15 are unmarried and over 15 per cent of those aged 15—20 are still single.

Much has been written as to the origin of the custom of child marriage. According to orthodox Hindu view it arose as a means of preventing immorality and there is nothing improbable in the view that this has contributed to make early marriage more prevalent. While promiscuity is rare even in the most debased races instances of sexual license before marriage being winked at as long as it was within the tribe are not uncommon, and it may well be supposed, that a revolt against what they saw going on amongst other tribes than their own influenced the Hindus. The effects of climate must also be considered. Caesar noticed that the Gauls believed that those children in whom puberty was delayed were the stronger and also held sexual intercourse by a man before the age of 20 to be disgraceful and Tacitus also refers to the late adolescence of the Germans. Table VII shows that no fewer than 17,899 males and 26,686 were married before they had reached the age of five the great majority of these being Hindus. There can be little doubt that as pointed out by Mr Risley in his introduction to the *Tribes and Castes of Bengal* "the rule of hypergamy which will be referred to in more detail in Chapter VIII on caste is distinctly in favour of child marriage Briefly that rule lays down that a woman belonging to a particular division of a caste must marry a man who belongs to a division equal or superior to her own. It is obviously desirable to obtain a husband as soon as possible and in fact there are castes who observe what is known as *peimanganiga* a custom by which children yet unborn are promised in marriage. Hypergamy is not however universal and amongst the majority

of castes the custom of child marriage has probably arisen through an imitation of the highest castes, or as already suggested, through a rise in the standard of morality. It is noteworthy that in this, as in many respects, the people in the east of the Provinces whose race is decidedly more mixed than that of the people in the western portion, have adopted the rule of child marriage more strictly than the latter. This may be gathered from Subsidiary Tables XXI and XXII, but it is still more clearly seen in Table XXV, which shows the proportion at each age-period for each condition, and thus eliminates the effects of variations in the age distribution. Thus amongst males aged 0—10 and 10—15 the smallest proportion of unmarried persons is found in the eastern plain, while amongst females at the same ages the Mirzapur district and the eastern plain are also conspicuous, though in the later age the smallest proportion of unmarried females is found in the Central India Plateau. In connection with early marriage a fact may be noted to which my attention was called by Mr. Moreland, Director of Land Records and Agriculture. Some enquiries were recently made regarding the consumption of grain, in which it was necessary to ascertain the age at which children should be considered equal to adults as far as the consumption of food was concerned. Estimates were made independently by Deputy Collectors and Civil Surgeons, and they agreed on the whole that in the western plain and western Sub-Himalayan districts the age should be taken as 16 for males and 14 for females, while in other parts of the Provinces the ages are 18 and 16 respectively. This result at first sight appears to conflict with what would be expected from the greater prevalence of early marriage in the east, but it appears to me to be caused by the greater prosperity of the western districts and the superiority of the races found there. Although the age of puberty is probably earlier in the east than in the west, children in the latter are better fed, and become equal to adults in the matter of food consumption earlier than children in the east.

The variation in the customs in different castes is shown in Subsidiary Table XXIV. For some castes the figures are shown separately for selected districts in the east and the west of the Provinces. Thus amongst Baniyas in the western districts of Meerut and Moradabad 993 and 998 males out of every 1,000 under the age of 5 are unmarried, while in Gorakhpur the proportion falls to 934. In the next age-period, 5—12, the proportion of unmarried males is still well over 800 in the western districts, but it falls to 359 in Gorakhpur, and the figures for females show even a greater contrast. The difference is also strongly marked in the case of Ahirys, a middle class caste, and Kumharis, a lower class. Of the castes dealt with in the table the lowest proportion of unmarried persons of both sexes in the age period, 0—5, is found amongst Kumharis in Gorakhpur, and in the next age period, 5—12, amongst Baniyas in Gorakhpur in the case of males, and Kumharis in the same district in the case of females. At the other end of the scale it will be seen that the proportion of unmarried persons at these early ages is highest in those castes which have little or no admixture of Aryan blood such as the Pari Satriyas, Tharus and Dom of Kumaon. The general conclusion as to the age at marriage which these figures supply may be summarized as follows—

- (1) If a caste is found in all parts of the Provinces marriage is earlier in the east than in the west.

- (2) Castes of medium or low position which have a considerable admixture of Aryan blood tend to favour child marriage as much as, and in some cases more than, the higher castes.
- (3) Castes which have fairly recently become Hindus have not yet adopted so strictly the rule of child marriage.

109 Prevalence of marriage.—The following figures illustrate the difference between the proportion of single married and widowed persons in these Provinces and in a few European countries, taking only those who are aged 15 and over —

		Single.	Married.	Widowed.
N.-W. P. and Oudh	(All religions)	10	1	19
	Hindus ..	10	71	19
	(Muhammedans), 11		73	16
United Kingdom	...	43	49	9
Germany	..	35	53	9
France	..	35	54	11
Italy	...	35	54	10
Hungary	...	35	66	11

The figures by sexes are still more striking for while in England and Wales 41 *per cent.* of males and 39 *per cent.* of females are unmarried, the percentages in these Provinces are 18 for Hindus and 17 for Mussalmāns in the case of males, but only 3 and 4 respectively in the case of females. The difference between Hindus and Mussalmāns in respect to the prevalence of marriage appears more clearly from Subsidiary Table XVI which shows that while out of 10 000 of either sex at all ages, only 4 461 males and 3 010 females remain single amongst Hindus, 4 673 males and 3,417 females are unmarried amongst Mussalmāns. Jains come between Hindus and Mussalmāns

P 120, XVII

in this respect, while the figures for Aryans are distorted by the fact that the members of this religion include a larger proportion of persons at the middle ages of life than most communities. Amongst Christians 6,212 males and 4 428 females out of 10 000 of each sex remain unmarried but these figures of course include Europeans. As in the case of child marriage the practice of the east differs

P 120, XXV a.

from that of the west, and fewer persons in the east remain single than in the west. In the case of males the lowest proportion of unmarried persons is found in the central plain followed by the eastern, but in the case of females the Central India Plateau comes first, and Mirzapur district and the eastern plain next. The prevalence of marriage amongst different castes is shown in Subsidiary Table XXIV from which it appears that the conclusions arrived at regarding child marriage apply closely to the conditions of marriage at all ages together. The caste in which the highest proportion of unmarried persons is found is the Thāru of Naini Tāl while the smallest is amongst the Banias of Gorakhpur

110 Variations since 1881.—The age distribution and civil condition of 10 000 persons of each sex is shown in Subsidiary Table XVIII but a comparison is subject to corrections on account of variations in the age distribution at the different years of census, which are especially noticeable in the early years of life. Thus, Table XVIII shows that the proportion of

unmarried males in 10,000 has decreased from 4,503 to 4,494, and of the unmarried females has increased from 3,071 to 3,079. If the population over the age of 5 however be considered it will appear that the proportion of single persons has increased as shown below —

Percentage of unmarried on total

	Both sexes.	Males	Females
1891	28.4	36.8	19.2
1901	29.2	37.3	20.5

while taking the population aged 15 and over the percentages have been —

	Both sexes	Males	Females
1891	9.4	17	1.5
1901	10.4	17.7	2.5

As was explained in Chapter II the circumstances of the last decade have had an appreciable effect in reducing the number of marriages, which is shown in these figures, and this is still more clearly marked in the two age-periods 10—15 and 15—20, marriages at which must in the majority of cases have fallen in the period. The percentages of unmarried females in these periods at each census during the last twenty years have been —

	1881	1891	1901
10—15	42	39	43
15—20	6	5	9

The contrast in prosperity between the two decades was so great that these figures point to the conclusion that the social movements for postponement of marriage are altogether overborne at present by the effects of the seasons. The three parts of Subsidiary Table XX compare the proportions at each of the four main age periods in 1881, 1891 and 1901, and they indicate that child marriage is increasing, for the proportion of unmarried children under the age of ten has fallen in the case of both males and females. The number of unmarried persons of both sexes between the ages of 10 and 15 decreased between 1881 and 1891, but rose again in 1901, though in the case of males it is still below the figures of 1881. In the latest age-period, 40 and over, there has been a considerable increase in the number of unmarried persons of both sexes.

111. **Remarriage of widows**—In many countries, if not most that are civilized, there is a prejudice against the remarriage of widows, but in India it is strictly forbidden to the higher castes of orthodox Hindus, by social custom, and by some of the sacred books. One of its consequences was the institution of *sati* imposing on widows the duty of self-sacrifice on the funeral pyre of their husbands, and although forbidden by the law, cases of *sati* still occasionally take place. It is certain that widow marriage in ancient days, although not popular, was not actually forbidden, but the prohibition is old, as Hiuen Tsiang refers to it in the seventh century A.D. By the passing of Act XV of 1856 it is no longer illegal for a widow to remarry. The social prohibition however only extends to the castes included in the first five groups of the social system and to certain sections of a few other castes which are trying to rise, roughly to a quarter of the whole population. In the other castes although it exists nominally in so far that the full marriage ceremony cannot be performed more than once for the same woman remarriage with much simplified ritual can take place under the name of

*dākarewa karao* or *sagai* which is perfectly legal and the offspring of which is legitimate. It seems to me not improbable that the statute referred to above has partly failed in its object because it appears to require the full marriage ceremony which is entirely opposed to public feeling. In these Provinces, at any rate, the proportion of widows to widowers does not indicate the rigidity which characterises the social rule in other parts of India, for there are only 2,391 widows to every 1 000 widowers, while in England in 1891 there were 2,310 and in Germany as many as 2,784 not including divorced persons. Even amongst Hindus the proportion only rises to 2 410 while amongst Muhammadans it falls to 1,684. The varying practice in different castes appears from Part C of Subsidiary Table XXIV and in this case also there is a difference between the practice of east and west within the Provinces. To the east the prohibition on widow remarriage is generally less strong than in the west, while it is stronger in high castes than in low. The Kurmis are an example of a caste which, as will be shown in the chapter on caste are trying to rise in the social scale, and are stopping the remarriage of widows. The prohibition seems non-existent in the case of Tharus and weak amongst Domas, Saharyas, Pāns, Kols, and Korns. Mr Risley has suggested that hypergamy is an important factor here also as the remarriage of widows would obviously reduce the chances of marriage for spinsters. This probably applies to some of the highest castes, but in the great majority of castes it does not appear to have been so important as the widespread feeling against remarriage of widows, and the imitation of the customs of the few higher castes.

112. Divorce.—Under the rules, divorced persons were shown as widowed if they had not married again. Amongst Hindus it is a doubtful question how far divorce is allowed. In the higher castes it is permissible to a husband to get rid of a wife who is unchaste, but if this is done the woman is not free to marry again while the status of the husband is not affected as he could, in most cases, legally marry again whether he had a wife or not. In the lower castes however divorce seems to be recognised and the decree is pronounced by the caste *panchdyat*, but only on account of incontinence on the part of the wife. Here also the woman would not be free to marry again legally as she would be turned out of her caste at the same time as she was divorced. Amongst Muhammadans divorce is of course permitted with the usual formalities and restrictions of the Muhammadan law but whatever the practice in other Muhammadan countries it is most exceptional in these Provinces. In practice it is made almost impossible by the enormous dowry promised at marriage which have to be paid if a woman is divorced and in consequence of a law suit in which this appeared to be a hardship opinions were recently collected as to the advisability of allowing courts the powers to reduce a promised dowry where it was excessive. The unanimity with which the proposal was condemned by all classes of Muhammadans showed that the restriction on divorce was recognised as beneficial and this sentiment contrasts strongly with the views held in some western countries. Thus Professor Letourneau writes —“It is therefore probable that a future more or less distant will inaugurate the régime of monogamic unions, freely contracted and

at need freely dissolved by simple mutual consent  
rate, that future is certainly far distant

" In India, at any

113 **Polygamy**—Subsidiary Table XXIII shows that taking the Provinces as a whole there are 1,010 married females to every 1,000 married males, the proportion being only 1,007 in the case of Hindus and 1,032 in the case of Muhammadans

Amongst the latter every natural division except the Himālayan tract shows an excess of married women over married men. The proportion increases fairly regularly in both these religions from west to east, and while in the eastern portions migration probably affects the increase, a consideration of the emigration statistics leads to the conclusion that in spite of this there is a substantial difference, and that polygamy is more prevalent in eastern districts than in western. In cities the effects of polygamy are apt to be marked, by the presence of considerable numbers of married men whose wives are elsewhere.

114. **Polyandry**—Polyandry is recognised and flourishes in the hill pargana of Jaunsār Bāwar in the Dehra Dun district. From a memorandum prepared by Major Campbell, Cantonment Magistrate of Chakrāta, the principal features of the system appear to be as follows. The husbands must all be sons of the same mother or by the same set of husbands. The advantages of the system are locally said to lie in the fact that land does not become sub-divided and quarrels are prevented. When the eldest brother is at home he shares a bed with the wife, and in his absence the next eldest brother takes his place and so on. The other brothers have to take their opportunity of approaching the wife in the day time in the fields. A brother may take a separate wife and in such a case, may continue to enjoy the common wife as well, if the other brothers do not object. Or, he may separate, and obtain his share of the family property, but if children have been born his share is reduced. It sometimes happens that a household has several wives in common. One case was reported in which the family consisted of 8 brothers, six being sons of one mother, and two of another. The family first married three wives who were possessed in common, but subsequently one of them took another wife. Later the six full brothers appropriated the first three wives and the other two sons the new wife. There is no prohibition on the marriage at the same time of two sisters, though this is rare, and a specific reason was given in one case, viz., that the first wife bore only daughters. Polyandry is usually said to be the effect of an excess of males over females, and it is certain that there is such an excess in Jaunsar Bawar where there are only 814 females to 1,000 males, and the excess is still more marked in the birth rate which gave during three years ending 1900 only 762 females per 1,000 males. It has been said that polyandry generally results from female infanticide, but there is no trace of this ever having existed in Jaunsar Bawar. A considerable number of females are said to be married to persons in the Tehri State and in Garhwal, and there does not appear to be any excess of unmarried women. From this brief account it will appear that the polyandry of Jaunsar resembles the patriarchal system of Tibet and not the matrilineal system of the Nairs of Southern India. This appears more clearly from the customs of inheritance. If a man dies his brother or brothers succeed. If there are no brothers surviving the son takes all. Failing a son, the widow takes, but only

for her lifetime, and she forfeits this right if she marries again in a village other than the one her deceased husband belonged to. If there is no brother or son, and the widow is disinherited first cousins on the father's side, if there be any may succeed.

115 Female infanticide.—There can be no doubt that the practice of hypergamy was chiefly responsible for the female infanticide for which these Provinces long bore an unenviable reputation. It is obvious that in a caste where hypergamy was compulsory there must be some difficulty in obtaining suitable husbands for girls belonging to the higher divisions, and it was usual in poor families to get rid of them by an over-dose of opium or by drowning them in milk. Even when actual murder had been given up it is certain that female children were neglected, and died at a greater rate than males. Special statistics were therefore prepared in the case of those divisions of the castes (Rājput, Khur Jāt and Taga) which had ever been proclaimed, and to eliminate error they were prepared only for those villages in which these divisions had been proclaimed. A special report will be made on the subject, and it is sufficient here to give the results generally. In the case of infants under one year of age 782 females to 1,000 males are found, and although this figure is low it indicates that actual murder is not resorted to. In the age-period 1—5 at which the effects of neglect would still be noticed the proportion rises to 824 while about the age of 5 it falls to 735 the proportion at all ages being 748.

SUBSIDIARY TABLE I—*Unadjusted age return of 100,000 of each sex*

Age period		Hindus		Musalmans		Age period.		Hindus.		Musalmans.	
		Males	Females	Males	Females			Males	Females	Males	Females.
1		2	3	4	5	1		2	3	4	5
Infant		3,059	3,301	3,199	3,607	Brought forward		27,855	26,618	26,902	26,319
1		1,614	2,328	1,702	1,874						
2		2,627	3,122	2,781	3,324	61	...	97	110	154	254
3		2,678	2,962	2,414	2,752	62	..	153	151	121	124
4		2,698	2,677	2,452	2,735	63	..	78	105	74	16
5		3,060	2,524	3,190	3,255	64	...	97	131	56	145
6		2,957	2,652	2,627	2,573	65	...	342	461	405	476
7		2,724	2,799	2,659	2,442	66	...	74	92	221	193
8		2,559	2,346	2,992	2,962	67	...	59	59	112	25
9		2,022	1,341	2,386	2,027	68	..	80	67	39	61
10		3,864	2,199	3,312	3,509	69	...	31	46	15	25
11		1,009	1,450	2,131	1,400	70	..	626	959	918	1,031
12		3,637	2,490	3,369	2,551	71	...	12	23	120	13
13		1,573	1,486	1,798	1,063	72	..	45	89	37	53
14		2,333	1,761	2,298	1,613	73	...	15	17	7	9
15		3,328	1,695	2,350	1,964	74	...	22	40	5	7
16		2,227	2,065	1,849	2,501	75	...	162	159	122	147
17		917	844	1,203	768	76	...	22	43	5	102
18		2,009	2,200	2,088	2,171	77	...	3	35	2	3
19		1,057	921	1,209	729	78	...	10	64	5	14
20		3,191	2,978	3,439	4,900	79	..	5	29	3	100
21		1,147	988	1,093	549	80	...	199	365	412	597
22		1,765	2,200	1,693	1,736	81	...	4	10	6	11
23		691	717	1,116	629	82	...	16	12	14	67
24		1,135	1,554	1,303	1,209	83	..	5	3	4	2
25		4,370	4,481	3,790	5,450	84	..	12	19	6	6
26		1,113	1,298	919	781	85	...	11	45	38	41
27		794	628	949	570	86	...	3	3	2	2
28		1,494	1,341	1,061	1,735	87	..	2	6	1	3
29		463	776	923	419	88	...	2	5	12	8
30		4,000	4,417	4,879	6,105	89	...			3	2
31		576	737	654	268	90	...	45	69	71	115
32		1,910	1,917	1,213	1,298	91	...	3	4	4	1
33		549	633	722	193	92	...	4	19	4	5
34		710	656	781	345	93	...		1	2	
35		2,474	2,027	2,724	2,979	94	...		1	2	1
36		1,124	1,050	713	776	95	...	5	29	23	20
37		476	329	659	181	96	..	2	1	5	4
38		891	748	619	612	97	...	3	2	4	
39		767	376	478	259	98	...	3	18	8	8
40		4,601	5,908	3,509	5,076	99	...	1	1	2	7
41		459	478	438	357	100	...	5	18	21	23
42		794	689	666	667	101	...	1	1	1	
43		441	469	525	717	102	...		2		
44		624	492	789	392	103	..		1		
45		2,416	2,134	1,839	2,167	104	..		1		
46		388	351	307	302	105	..	1		3	
47		306	222	376	206	106	...	1			
48		605	628	416	476	107	...				1
49		216	248	514	265	108	...			1	
50		3,709	3,509	3,189	4,555	109	...				
51		171	487	379	216	110	...			1	
52		457	185	410	365	111	...				
53		204	193	517	125	112	...				
54		213	230	461	113	113	...				1
55		...	1,154	1,177	1,021		...				
56		189	218	191	68		...				
57		186	129	163	61		...				
58		228	221	178	175		...				
59		130	122	216	61		...				
60		2,208	3,337	2,512	2,459	Total		100,000	100,000	100,000	100,000



SUBSIDIARY TABLE II.—Age distribution of 10,000 of each sex.

Age as in Imperial Table VII.	1901.		1901.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0-1	204	214	243	259	222	280
1-2	172	188	165	186	229	243
2-3	272	297	247	291	182	212
3-4	244	255	254	222	220	228
4-5	222	244	277	220	279	227
Total 0-5	1,228	1,310	1,508	1,438	1,228	1,533
5-10	1,228	1,222	1,222	1,220	1,227	1,276
10-15	1,265	1,072	1,108	941	1,269	922
15-20	822	784	822	722	807	712
20-25	822	862	862	862	862	912
25-30	862	862	862	862	862	912
30-35	862	862	862	862	862	862
35-40	862	862	862	862	862	862
40-45	862	862	862	862	862	862
45-50	862	862	862	862	862	862
50-55	862	862	862	862	862	862
55-60	862	862	862	862	862	862
60 and over	862	862	862	862	862	862
Unspecified	7	8	-	-	-	-
Total	10,000	10,000	10,000	10,000	10,000	10,000
Mean age	24 yrs. 10 1/2 months.	25 years 6 7/8 months.	24 years 9 1/2 months.	25 years 8 1/4 months.	25 years 10 8/10 months.	25 years 7 1/4 months.

SUBSIDIARY TABLE III.—Age distribution of 10,000 of each sex by religion.

Age as in Imperial Table VII.	Hindus.		Mohammedans.		Aryas.		Jains.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0-1	258	207	241	264	207	260	221	204
1-2	174	181	108	174	181	122	121	180
2-3	272	297	228	262	242	220	229	272
3-4	242	220	242	227	240	221	210	226
4-5	222	244	241	222	242	222	226	220
Total 0-5	1,221	1,308	1,224	1,222	1,162	1,404	1,000	1,226
5-10	1,222	1,220	1,222	1,222	1,172	1,222	1,141	1,107
10-15	1,222	1,072	1,272	1,001	1,094	1,011	1,017	904
15-20	807	700	817	722	864	861	864	801
20-25	821	821	807	862	862	860	862	862
25-30	862	862	862	862	1,021	867	862	867
30-35	862	862	862	862	862	862	862	862
35-40	862	862	862	862	862	862	862	862
40-45	862	862	862	862	862	862	862	862
45-50	862	862	862	862	862	862	862	862
50-55	862	862	862	862	862	862	862	862
55-60	862	862	862	862	862	862	862	862
60 and over	862	862	862	862	862	862	862	862
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
Mean Age	24 yrs. 10 1/2 months.	25 yrs. 7 1/2 months.	24 yrs. 9 1/2 months.	25 yrs. 8 1/4 months.	25 yrs. 11 1/2 months.	25 yrs. 11 1/2 months.	25 yrs. 10 8/10 months.	25 yrs. 7 1/4 months.



SUBSIDIARY TABLE IV—*Adjusted Age return of 100 000 of each sex.*

Age.		Male.					
		Male.			Female.		
		Actual.	Smoothed by Area.	Smoothed by time.	Actual.	Smoothed by Area.	Smoothed by time.
1		2	3	4	5	6	7
Infant.		3,190	3,100	3,167	3,607	3,607	3,503
	1	1,703	1,666	1,733	1,874	1,833	1,804
	2	2,704	2,612	2,670	2,934	2,898	2,863
	3	2,414	2,310	2,378	2,732	2,708	2,671
	4	2,432	2,393	2,463	2,732	2,698	2,663
Total	0-4	12,561	12,481	12,943	14,302	13,116	13,404
	5	3,190	3,008	3,703	3,233	3,751	3,790
	6	2,027	2,784	2,048	2,873	2,793	2,844
	7	2,659	2,371	2,840	2,443	2,832	2,801
	8	2,863	2,783	2,698	2,062	2,703	2,436
	9	2,840	2,690	2,673	1,037	2,469	2,871
Total	5-9	12,554	12,714	12,800	13,359	13,867	12,824
	10	3,212	2,833	2,843	3,609	2,69	2,820
	11	2,131	2,799	2,497	1,470	2,111	2,183
	12	2,360	2,380	2,303	2,544	2,028	2,077
	13	1,718	1,960	2,310	1,083	1,710	2,037
	14	2,209	2,323	2,320	1,012	1,990	1,967
Total	10-14	12,908	12,741	11,980	10,189	10,823	10,823
	15	2,340	1,900	2,11	1,960	1,961	1,910
	16	1,540	1,738	2,030	2,504	1,901	1,845
	17	1,203	1,740	1,990	734	1,831	1,817
	18	2,083	1,825	1,905	1,171	2,812	1,807
	19	1,300	1,800	1,823	720	1,831	1,830
Total	15-19	8,600	9,361	9,980	8,128	9,042	9,315
	20	2,429	1,001	1,790	4,000	1,01	1,811
	21	1,093	1,710	1,791	1,979	1,979	1,943
	22	1,893	1,729	1,728	1,730	1,903	1,944
	23	1,118	1,799	1,727	429	1,921	1,871
	24	1,303	1,770	1,703	1,209	1,907	1,891
Total	20-24	8,643	8,912	8,710	9,023	9,419	9,307
	25	4,790	1,431	1,609	1,690	1,731	1,961
	26	940	1,011	1,478	791	1,851	1,818
	27	940	1,321	1,673	870	1,707	1,812
	28	1,064	1,732	1,695	1,782	1,923	1,790
	29	823	1,694	1,573	419	1,819	1,847
Total	25-29	7,678	8,214	8,350	8,983	9,227	8,688
	30	4,570	1,777	1,817	4,103	1,903	1,873
	31	431	1,678	1,471	709	1,637	1,804
	32	1,213	1,620	1,419	1,399	1,612	1,611
	33	723	1,219	1,204	103	1,017	1,378
	34	791	1,221	1,211	813	1,118	1,290
Total	30-34	8,249	7,525	7,145	8,209	7,899	7,180
	35	3,731	1,177	1,302	979	895	1,254
	36	713	1,105	1,232	776	865	1,226
	37	650	1,044	1,215	191	708	1,19
	38	646	1,201	1,140	612	1,223	1,123
	39	478	1,200	1,101	250	1,801	1,100
Total	35-39	8,222	5,786	6,011	4,228	5,323	5,931
	40	3,801	1,298	1,654	1,676	1,299	1,002
	41	426	1,181	1,003	227	1,222	1,046
	42	680	1,243	983	687	1,802	1,010
	43	823	801	946	217	790	1,036
	44	729	825	800	999	773	1,014
Total	40-44	6,227	6,012	5,032	6,509	6,651	6,177
	45	1,82	767	911	2,197	693	1,006
	46	807	743	923	302	713	970
	47	374	696	900	890	720	966
	48	418	700	845	470	1,161	805
	49	541	677	819	703	1,14	823
Total	45-49	8,451	4,181	4,485	5,448	4,892	4,632
	50	2,160	960	790	4,324	1,173	781
	51	228	1,010	720	210	1,103	740
	52	480	993	723	803	1,078	700
	53	517	840	723	123	808	603
	54	481	84	603	113	812	411
Total	50-54	4,968	4,124	3,087	5,374	4,088	3,874
	55	2,127	472	623	1,791	293	80
	56	191	411	630	55	302	513
	57	123	873	592	81	392	400
	58	174	820	816	173	599	429
	59	219	879	691	1	601	403
Total	55-59	1,878	2,896	2,851	1,409	2,088	2,486
Grand over		4,690	4,720	4,706	6,101	6,120	4,973

**SUBSIDIARY TABLE V—Showing deaths registered according to age and sex in the North-Western Provinces and Oudh during 1891-1900**

Year	Under 1 year		1 and under 5 years		5 and under 10 years		10 and under 15 years	
	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9
1891	177,795	169,117	125,405	121,670	45,038	34,739	23,812	16,951
1892	191,239	168,899	133,951	130,838	48,871	37,195	27,532	18,911
1893	183,601	161,320	91,751	88,716	29,930	19,593	14,620	11,063
1894	271,788	240,184	100,552	103,750	61,012	49,579	29,770	19,931
1895	189,550	168,850	112,509	113,678	36,803	28,489	20,180	14,336
1896	200,176	181,961	135,648	133,573	41,110	34,681	26,076	18,386
1897	218,283	206,768	176,025	177,293	63,311	51,351	31,584	24,350
1898	189,036	170,585	101,856	108,711	36,214	28,599	21,662	17,875
1899	279,012	261,313	132,972	137,942	49,646	32,111	22,691	16,725
1900	238,197	216,411	112,698	114,616	38,921	30,697	24,535	17,733
Total	2,120,080	1,929,441	1,312,468	1,319,597	444,830	319,037	245,402	173,604

Years.	15 and under 20 years		20 and under 30 years		30 and under 40 years		40 and under 60 years	
	Males	Females	Males	Females	Males	Females	Males	Females
1	10	11	12	13	14	15	16	17
1891	24,131	27,946	69,587	70,566	72,760	66,638	78,900	71,048
1892	28,950	31,089	78,295	80,276	81,421	67,671	86,313	67,874
1893	16,388	19,281	46,082	48,480	60,517	49,437	67,143	43,180
1894	28,961	33,084	78,517	89,739	89,075	70,861	94,021	76,300
1895	21,500	23,618	60,043	59,453	69,129	70,033	74,091	75,102
1896	26,311	26,322	72,739	69,535	80,124	68,200	89,911	43,758
1897	29,817	30,811	83,693	77,001	97,974	70,342	110,815	79,197
1898	20,015	23,293	55,654	57,634	68,001	48,151	62,652	51,273
1899	21,970	25,225	59,381	64,232	61,374	71,151	69,076	57,970
1900	23,356	27,263	62,562	67,095	61,011	52,561	67,204	73,217
Total	242,638	268,131	666,093	677,482	717,965	607,317	781,521	605,528

Years	60 and under 69 years		69 years and upwards		Total	
	Males	Females	Males	Females	Males	Females
1	18	19	20	21	22	23
1891	76,411	67,354	87,321	79,713	751,750	678,682
1892	81,778	64,376	93,636	78,633	834,112	745,511
1893	50,185	41,857	63,719	53,273	602,648	527,560
1894	90,648	74,924	112,474	96,443	1,051,126	943,872
1895	74,961	64,017	82,124	68,086	727,572	638,871
1896	83,040	62,262	87,341	70,300	842,803	729,691
1897	104,960	71,162	103,756	83,481	1,022,218	879,374
1898	69,186	48,775	62,816	56,171	672,062	612,274
1899	64,568	60,632	69,888	60,332	817,877	739,734
1900	61,682	49,397	72,068	61,822	768,806	691,034
Total	763,539	681,591	836,718	689,667	8,141,093	7,171,896

**SUBSIDIARY TABLE VA—Showing the deaths of females to 1,000 males at certain age periods for 10 years 1891-1900**

Year	5 and under 10 years		10 and under 15 years		15 and under 20 years	
	Males	Females	Males	Females	Males	Females
1	24	25	26	27	28	29
1891	761.2	711.0	761.2	711.0	761.2	711.0
1892	761.2	711.0	761.2	711.0	761.2	711.0
1893	761.2	711.0	761.2	711.0	761.2	711.0
1894	761.2	711.0	761.2	711.0	761.2	711.0
1895	761.2	711.0	761.2	711.0	761.2	711.0
1896	761.2	711.0	761.2	711.0	761.2	711.0
1897	761.2	711.0	761.2	711.0	761.2	711.0
1898	761.2	711.0	761.2	711.0	761.2	711.0
1899	761.2	711.0	761.2	711.0	761.2	711.0
1900	761.2	711.0	761.2	711.0	761.2	711.0

Subsidiary Table VI.—Showing births by religions registered in the N W Provinces and Oudh for 1891-1900.

Year	Hindus.		Musulmans.		Other		Total.		
	Males.	Females.	Males.	Fem. Tot.	Males.	Females.	Males.	Females.	Total.
1891	704,508	633,603	110,491	90,003	2,370	2,374	819,759	741,120	1,559,999
1892	703,333	606,810	120,007	106,437	2,961	2,008	890,514	806,519	1,696,437
1893	661,830	791,012	123,727	121,923	2,706	2,444	1,003,533	914,979	1,920,531
1894	538,222	787,229	121,731	117,918	2,541	2,201	973,507	868,438	1,802,028
1895	729,747	685,904	121,681	110,616	2,905	2,833	834,253	783,023	1,627,233
1896	742,787	684,215	120,182	105,820	2,472	2,125	905,417	794,070	1,600,987
1897	682,906	600,240	108,228	90,719	1,797	1,612	790,530	698,111	1,488,947
1898	784,862	727,200	122,105	112,124	1,953	1,836	905,745	841,979	1,781,728
1899	1,006,001	923,803	100,314	147,403	2,004	1,943	1,108,200	1,067,418	2,255,637
1900	842,04	785,017	122,830	124,910	1,777	1,802	979,880	912,219	1,802,180
GRAND TOTAL	7,921,458	7,298,910	1,202,237	1,148,870	27,437	23,206	9,224,283	8,470,988	17,695,271

Subsidiary Table VII.—Showing deaths registered according to religions in the North Western Provinces and Oudh during 1891-1900.

Year		Musulmans.	Hindus	Christians.	Others.	Total.
1		2	3	4	5	6
1891	—	182,318	1,272,277	497	5,015	1,460,723
1892	—	204,408	1,865,829	508	6,518	1,600,063
1893	—	166,200	908,807	525	4,293	1,130,517
1894	—	262,631	1,721,231	630	6,204	1,990,778
1895	—	182,020	1,180,001	547	2,905	1,365,413
1896	—	212,715	1,214,271	669	4,200	1,432,854
1897	—	219,803	1,652,630	677	4,011	1,877,023
1898	—	174,472	1,306,917	609	2,201	1,484,119
1899	—	200,234	1,252,601	679	2,107	1,455,621
1900	—	180,000	1,200,507	808	2,207	1,400,130
Total	—	2,012,287	12,282,390	6,968	41,878	14,312,858

**SUBSIDIARY TABLE VIII —Population per 10,000 by sexes, of all religions combined,  
for selected districts at certain ages**

Districts	Ages							
	0		1		2		3	
	Males	Females	Males	Females	Males	Females	Males	Females
<b>A —PROSPERITY</b>								
Moradnagar	350	350	130	170	202	320	291	322
Bulandshahr	331	362	173	191	311	339	293	337
Fateh ..	385	356	224	221	279	330	265	302
<b>B —FEVER (WESTERN).</b>								
Bijnor	351	312	167	190	322	334	252	265
Pilibhit	352	354	153	183	257	300	213	277
<b>C —FAMINE</b>								
Hamirpur	297	276	200	208	286	295	203	212
Banda	219	238	183	203	305	307	210	213
Jhansi	232	218	170	181	234	250	208	214
Jalaun	322	315	175	197	252	273	210	235
<b>D —FEVER (EASTERN)</b>								
Ghazipur	264	251	170	174	307	268	255	262
Ballia	230	205	192	187	320	307	254	287
Araunagarh ..	238	232	166	167	294	300	235	245
Provinces ..	304	314	172	188	275	297	244	266

Districts	Ages							
	4		0-5		5-10		60 and over	
	Males	Females	Males	Females	Males	Females	Males	Females
<b>A —PROSPERITY</b>								
Moradnagar	297	297	1,318	1,504	1,148	1,270	467	529
Bulandshahr	292	315	1,410	1,614	1,112	1,309	461	547
Fateh	266	290	1,419	1,419	1,334	1,307	460	526
<b>B.—FEVER (WESTERN)</b>								
Bijnor	235	210	1,327	1,371	1,189	1,192	539	603
Pilibhit	206	221	1,211	1,365	1,305	1,305	373	561
<b>C —FAMINE</b>								
Hamirpur	180	171	1,166	1,162	1,242	1,237	328	537
Banda	177	181	1,129	1,142	1,170	1,174	400	544
Jhansi	188	194	1,032	1,067	1,279	1,199	298	436
Jalaun	212	252	1,201	1,248	1,165	1,149	288	466
<b>D —FEVER (EASTERN)</b>								
Ghazipur	275	262	1,971	1,247	1,319	1,203	515	674
Ballia	287	274	1,723	1,297	1,377	1,113	510	700
Araunagarh	212	240	1,175	1,144	1,410	1,268	470	515
Provinces	273	247	1,229	1,310	1,248	1,263	482	608

**SUBSIDIARY TABLE IX —Age distribution of 10,000 of each sex by religion  
ALL CITIES TOGETHER**

Age	All religions		Hindus		Non-Hindus	
	Males	Females	Males	Females	Males	Females
	2	3	4	5	6	7
0-5	1,044	1,173	1,040	1,170	1,142	1,225
5-10	1,103	1,121	1,098	1,091	1,200	1,177
10-15	1,112	1,111	1,107	1,104	1,200	1,191
15-20	1,112	1,111	1,107	1,104	1,200	1,191
20-25	1,112	1,111	1,107	1,104	1,200	1,191
25-30	1,112	1,111	1,107	1,104	1,200	1,191
30-35	1,112	1,111	1,107	1,104	1,200	1,191
35-40	1,112	1,111	1,107	1,104	1,200	1,191
40-45	1,112	1,111	1,107	1,104	1,200	1,191
45-50	1,112	1,111	1,107	1,104	1,200	1,191
50-55	1,112	1,111	1,107	1,104	1,200	1,191
55-60	1,112	1,111	1,107	1,104	1,200	1,191
60-65	1,112	1,111	1,107	1,104	1,200	1,191
65-70	1,112	1,111	1,107	1,104	1,200	1,191
70-75	1,112	1,111	1,107	1,104	1,200	1,191
75-80	1,112	1,111	1,107	1,104	1,200	1,191
80-85	1,112	1,111	1,107	1,104	1,200	1,191
85-90	1,112	1,111	1,107	1,104	1,200	1,191
90-95	1,112	1,111	1,107	1,104	1,200	1,191
95-100	1,112	1,111	1,107	1,104	1,200	1,191
Total	11	11	11	11	11	11

**SUMMARY TABLE X.—General Proportion of the sexes by Natural Divisions and Districts.**

Serial number.	District.	Females to 1,000 Males.			
		1901.	1901.	1901.	1972.
	1	2	3	4	5
	<b>K.-W. P. and Oudh</b>	<b>937</b>	<b>980</b>	<b>928</b>	<b>890</b>
	<b>Himalaya, West</b>	<b>913</b>	<b>988</b>	<b>892</b>	<b>874</b>
1	Dogra Dán	723	576	718	703
2	Kashmir Tal	730	780	800	816
3	Almora	838	978	944	967
4	Garkwal	1,031	1,030	1,014	963
	<b>Sub-Himalaya, West</b>	<b>891</b>	<b>874</b>	<b>871</b>	<b>883</b>
5	Soldraupur	861	832	817	821
6	Bareilly	863	873	861	871
7	Muzer	918	890	863	864
8	Pilibhit	864	878	858	880
9	Kheri	891	874	868	847
	<b>Indo-Gangetic Plains, West</b>	<b>868</b>	<b>859</b>	<b>885</b>	<b>851</b>
10	Muzaffargarh	780	843	863	837
11	Muzer	876	843	841	838
12	Bulandshahr	900	894	890	897
13	Bijnor	891	897	863	858
14	Muzer	896	864	861	853
15	Agra	864	867	830	866
16	Farukhabad	848	843	848	858
17	Muzer	837	829	812	794
18	Kanpur	842	834	825	807
19	Kanpur	831	822	819	826
20	Budhan	831	868	890	858
21	Muzer	848	861	853	870
22	Bulandshahr	862	838	863	837
	<b>Indo-Gangetic Plains, Central</b>	<b>986</b>	<b>982</b>	<b>983</b>	<b>929</b>
23	Cawnpore	896	867	873	866
24	Bulandshahr	903	912	967	931
25	Aligarh	1,000	983	967	950
26	Lucknow	912	901	906	893
27	Unao	867	919	918	916
28	Kanpur	1,027	1,021	1,020	1,023
29	Bulandshahr	876	874	814	876
30	Bulandshahr	878	868	837	838
31	Fyzabad	878	867	864	877
32	Bulandshahr	1,036	1,039	1,010	973
33	Bulandshahr	1,045	1,014	1 13	961
34	Bulandshahr	853	860	861	846
	<b>Central India Plateau</b>	<b>909</b>	<b>933</b>	<b>918</b>	<b>910</b>
35	Banda	867	879	871	839
36	Bulandshahr	963	871	863	918
37	Jalgaon	965	890	821	900
38	Jalgaon	828	871	838	867
	<b>East Saurashtra</b>	<b>1,042</b>	<b>1,018</b>	<b>1,001</b>	<b>850</b>
39	Mirzapur	1,042	1,018	1,004	950
	<b>Sub-Himalaya, East</b>	<b>980</b>	<b>970</b>	<b>878</b>	<b>891</b>
40	Gorkhpur	1,011	1,000	1,001	872
41	Bundi	873	868	878	877
42	Bundi	963	863	871	893
43	Bahawalpur	821	911	912	894
	<b>Indo-Gangetic Plains, East</b>	<b>1,039</b>	<b>1,000</b>	<b>991</b>	<b>898</b>
44	Budhan	873	873	890	873
45	Jalgaon	1,027	892	876	890
46	Bulandshahr	1,023	1,023	971	911
47	Bulandshahr	1,014	1,006	1,004	911
48	Bulandshahr	1,030	892	893	853
	<b>Native States</b>	<b>—</b>	<b>—</b>	<b>—</b>	<b>—</b>
49	Taluk (Himalaya, West)	1,018	1,039	913	846
50	Kanpur (Sub-Himalaya, West)	896	894	919	900

SUBSIDIARY TABLE X.—General proportion of the sexes by Cities

Serial number	Cities		Females to 1,000 Males			
			1901	1921	1951	1972
	1		2	3	4	5
1	Agra	.	907	855	845	878
2	Allahabad	...	922	849	851	782
3	Bareilly		941	878	942	807
4	Benares	..	941	937	101	952
5	Cawnpore	..	787	768	752	814
6	Larukhabad	..	938	897	906	972
7	Fazabad		870	805	833	..
8	Gorakhpur		978	947	978	855
9	Hathras	..	844	850	907	855
10	Jaunpur		1,011	945	1,023	1,046
11	Jhansi	..	951	735	920	..
12	Koil	..	849	872	852	843
13	Lucknow	..	917	872	878	..
14	Meerut	..	849	705	766	848
15	Mirzapur	..	1,011	1,007	1,039	932
16	Moradabad	..	951	908	925	903
17	Muttra	..	872	838	911	926
18	Saharanpur	..	856	844	879	884
19	Shahjahanpur	..	1,005	1,005	1,031	982
Total of 19 Cities			909	865	910	

SUBSIDIARY TABLE XI.—Proportion of sexes in selected castes

Caste, tribe or race	Number of females per 1,000 males						
	All ages	0—5	5—12	12—15	15—20	20—40	40 and over
	2	3	4	5	6	7	8
All castes shown in Imperial table XIV	958	1,010	955	980	910	959	978
Vaishya or Bania, { Meerut	903	931	1,001	874	939	905	821
{ Agra	929	997	911	761	805	932	1,104
{ Gorakhpur	1,000	1,335	1,179	1,147	1,212	889	835
{ Moradabad	818	906	707	848	805	718	807
{ Allahabad	1,037	934	906	1,034	820	1,144	1,194
Total of five districts	942	1,032	958	910	912	990	931
Abir { Mainpuri	910	857	838	979	697	968	900
{ Gorakhpur	977	1,030	1,036	1,053	840	900	922
Total of two districts	957	959	970	1,000	813	770	900
Koli Allahabad	1,148	1,734	1,115	1,116	1,417	775	1,451
Kormi, Partabgarh	1,068	1,010	954	1,401	1,010	801	1,207
Koli { Aligarh	892	1,028	1,000	806	832	800	782
{ Gonda	937	842	808	841	850	1,007	1,000
Total of two districts	925	873	810	800	805	1,105	820
Kumhar { Meerut	905	843	877	882	904	983	1,077
{ Gorakhpur	1,169	1,411	1,117	1,532	1,000	807	814
Total of two districts	1,001	1,128	1,001	1,202	1,000	870	913
Pat Banias { Patna	949	1,023	900	781	874	1,000	900
{ Jehanabad	937	900	900	781	777	800	800
Tega { Meerut	840	817	907	848	800	800	800
Tilak { Patna	802	800	800	800	800	800	800
D... { Patna	800	1,000	800	800	800	800	800



**SUBSIDIARY TABLE XII—Number of females to 1,000 males at each age by  
Natural Divisions and Religions.**

Serial number	Division or tract of country	Age 0-1.			0-5.			5-10.		
		All religions.	Hindus.	Muslims.	All religions.	Hindus.	Muslims.	All religions.	Hindus.	Muslims.
	1	2	3	4	5	6	7	8	9	10
	N W Provinces and Oudh	987	981	998	1,000	999	1,007	912	910	928
1	Himalaya, West	1,013	1,006	1,016	1,033	1,030	998	971	978	910
2	Sub Himalaya, West	984	983	989	992	994	990	996	978	909
3	Indo-Gangetic Plain, West	923	911	922	938	949	907	902	901	880
4	Indo-Gangetic Plain, Central	977	970	1,030	1,018	1,018	1,018	919	912	908
5	Central India Plateau	920	920	903	903	902	901	934	907	925
6	East Patpargas	1,034	1,032	1,006	1,000	1,004	1,000	990	996	990
7	Sub-Himalaya, East	1,030	1,037	1,081	1,083	1,033	1,029	994	983	911
8	Indo-Gangetic Plain, East	983	980	997	1,037	1,038	1,030	908	919	904
9	Tehri State (Himalaya, West)	923	923	1,000	1,016	1,014	991	982	903	914
10	Kanpur (Sub-Himalaya, West)	906	907	925	902	906	909	870	864	809

Serial number	Division or tract of country	10-15.			15-20.			20-25.		
		All religions.	Hindus.	Muslims.	All religions.	Hindus.	Muslims.	All religions.	Hindus.	Muslims.
	1	11	12	13	14	15	16	17	18	19
	N W Provinces and Oudh	801	799	816	829	820	806	961	958	998
1	Himalaya, West	848	833	729	890	801	803	883	811	838
2	Sub Himalaya, West	789	783	793	771	753	836	808	810	841
3	Indo-Gangetic Plain, West	743	732	708	797	784	831	871	861	927
4	Indo-Gangetic Plain, Central	816	818	829	831	841	826	975	969	1,071
5	Central India Plateau	790	780	810	826	854	867	809	878	1,003
6	East Patpargas	831	830	836	840	846	819	1,079	1,117	1,070
7	Sub-Himalaya, East	832	840	840	879	797	841	1,003	1,001	1,017
8	Indo-Gangetic Plain, East	847	843	894	896	873	1,190	1,123	1,123	1,280
9	Tehri State (Himalaya, West)	809	806	801	823	823	1,103	1,047	1,047	1,031
10	Kanpur (Sub-Himalaya, West)	781	700	812	825	823	840	880	861	917

Serial number	Division or tract of country	25-30.			30 and over.			Unspecified		
		All religions.	Hindus.	Muslims.	All religions.	Hindus.	Muslims.	All religions.	Hindus.	Muslims.
	1	20	21	22	23	24	25	26	27	28
	N W Provinces and Oudh	958	987	972	1,168	1,186	1,063	1,213	1,308	1,350
1	Himalaya, West	981	906	642	1,070	1,104	803	833	878	415
2	Sub-Himalaya, West	899	887	923	1,061	1,070	872	1,367	1,399	1,371
3	Indo-Gangetic Plain, West	871	863	818	1,005	1,007	1,001	1,129	996	1,375
4	Indo-Gangetic Plain, Central	903	935	1,023	1,103	1,175	1,099	1,296	1,295	1,113
5	Central India Plateau	1,079	1,078	1,135	1,144	1,144	1,413	2,000	1,723	2,075
6	East Patpargas	1,133	1,134	1,117	1,140	1,407	1,307	835	861	823
7	Sub-Himalaya, East	1,033	1,030	995	1,377	1,300	1,323	1,451	1,311	1,399
8	Indo-Gangetic Plain, East	1,094	1,078	1,181	1,299	1,312	1,560	1,177	1,173	1,195
9	Tehri State (Himalaya, West)	1,017	1,045	1,016	1,415	1,429	1,036	2,189	2,189	1,000
10	Kanpur (Sub-Himalaya, West)	925	897	957	1,131	1,137	1,133	1,196	825	1,303

**SUBSIDIARY TABLE XIII—Actual excess or defect of females by Natural Divisions and Districts**

Serial number	District	Number of females in excess (+) or in defect (—)			
		1901	1921	1931	1972
1	2	3	4	5	6
	N. W. P. and Oudh ..	—1,542,102	—1,701,663	—1,717,243	—2,470,710
	Himalaya, West	—63,045	—72,418	—67,885	—70,552
1	Dehra Dún	—27,437	—32,513	—23,900	—20,437
2	Naini Tal	—34,703	—41,817	—37,789	—27,726
3	Almora	—7,609	—5,268	—10,315	—21,177
4	Gorhwal	+6,724	+7,183	+4,119	—1,212
	Sub Himalaya, West	—271,401	—283,938	—277,549	—307,196
5	Sabaranpur	—76,406	—79,422	—81,310	—85,291
6	Bareilly	—80,491	—79,291	—65,654	—70,170
7	Bijnor	—37,443	—42,354	—47,066	—53,653
8	Pilibhit	—28,691	—31,416	—27,973	—36,992
9	Kheri	—62,120	—60,153	—58,116	—61,081
	Indo Gangetic Plain, West	—930,599	—905,444	—919,974	—960,021
10	Muzaffarnagar	—61,298	—63,582	—60,428	—61,143
11	Meerut	—100,951	—103,030	—97,747	—97,145
12	Balanshahar	—60,115	—63,328	—59,094	—50,825
13	Aligarh	—68,922	—74,314	—81,371	—81,400
14	Muttra	—54,961	—51,899	—56,244	—42,638
15	Agra	—77,116	—77,122	—78,946	—83,751
16	Farukhabad	—75,982	—69,993	—73,408	—59,296
17	Mainpuri	—73,355	—71,435	—82,972	—88,137
18	Fatehali	—69,028	—65,921	—68,077	—71,779
19	Fateh	—69,626	—64,237	—70,855	—71,704
20	Budaun	—80,487	—70,716	—68,251	—74,016
21	Moradabad	—70,455	—67,746	—65,109	—71,567
22	Shahjahanpur	—68,303	—72,061	—63,182	—73,120
	Indo Gangetic Plain, Central	—289,736	—311,102	—283,080	—420,747
23	Cawnpore	—88,996	—86,489	—76,388	—52,915
24	Fatehpur	—12,971	—20,483	—11,429	—27,249
25	Allahabad	+50	—14,281	—9,354	—23,899
26	Lucknow	—36,437	—40,239	—33,781	—21,943
27	Unao	—21,391	—25,388	—23,265	—31,417
28	Rae Bareilly	+13,551	+10,561	+18,093	+8,606
29	Sitapur	—61,201	—58,951	—53,721	—61,523
30	Hardoi	—72,932	—79,783	—75,778	—76,531
31	Fyzabad	—13,432	—8,245	—10,929	—27,662
32	Sultanpur	+14,040	+14,879	+7,612	—14,221
33	Partabgarh	+20,484	+20,503	+5,587	—14,171
34	Bareilly	—28,011	—23,324	—29,374	—30,722
	Central India Plateau	—32,009	—55,570	—50,564	—101,077
35	Banda	—4,140	—7,906	—10,146	—21,734
36	Hamirpur	—1,866	—7,486	—12,219	—23,255
37	Shahdol	—13,835	—8,309	—23,611	—27,909
38	Jalau	—12,828	—11,519	—14,145	—28,929
	East Satpuras	+22,280	+8,826	+2,168	—26,910
39	Mirzapur	+22,280	+8,826	+2,168	—26,910
	Sub Himalaya, East	—71,521	—100,620	—83,058	—713,217
40	Gorakhpur	+16,136	—511	+4,874	—126,803
41	East	—24,000	—28,829	—17,800	—1,204
42	Gonda	—27,213	—37,577	—30,611	—40,754
43	Bahraich	—37,485	—46,702	—40,723	—37,227
	Indo-Gangetic Plain, East	+94,589	+27,003	—26,821	—253,190
44	Benares	—8,010	—12,903	—8,884	—19,941
45	Jaunpur	+23,214	—4,911	—13,111	—6,703
46	Ghazipur	+26,348	+11,113	—2,915	—2,673
47	Bellie	+3,833	+41,691	+2,773	—27,711
48	Aranyas	+15,157	—6,077	—2,204	—10,113
	Nature State	—	—	—	—
49	Tellur (Himalaya, West)	+2,631	+4,401	—1,544	—1,772
50	Jaunpur (Sub Himalaya, West)	—28,702	—21,707	—22,404	—2,504

SUBSIDIARY TABLE XIV - Proportion of the sexes by caste.

Serial number	Caste.	Females to 1,000 males.	Serial number	Caste.	Females to 1,000 males.	
1	2	3	4	5	6	
Group I.—BRAMHINS						
( ) 8 parts						
1	Hindu Caste	923	1	J i	823	
			2	Kumbhak	783	
			3	Kala	1,013	
			4	Kav	803	
			5	M-lanal	1,013	
2	Panch Gauride	1,012	6	Hahral	843	
3	Banadh, Baurariya and Jalpasta (allied to Kankhija).		7	Dangi	773	
4	Kashmiri (allied to Baurariya)		Total, Group VII			
5	Sakadvitya or Mlradh		Group VIII.			
6	Kathwariya Chakho		1	Kural	079	
7	Aidwal		2	Khar (Agva, Jhalad, etc.)	087	
(b) 1 series						
8	Prayagval, Gayawal and Panda (included in Brahmins).	1,174	3	O jar	803	
9	Kharwariya, Khaddal		4	Kawa	844	
10	Joshi		5	Ahl	937	
11	Dabast		6	Ahar	847	
12	Kathak		7	Bharitiya	1,089	
13	Burn	1,080	8	Somer	901	
14	Mahabrahmins or Mahagatras		9	M yaria	090	
Total, Group I			10	Kaosa	873	
Group II.			11	Thathara	1,019	
1	Hakhar	1,071	12	Alh	980	
2	Tapi		13	Mabani	---	
3	Bakra or Pathral		14	Radh	873	
4	Dumar Bhargava		15	Baghban	843	
5	Bhai		16	Mah	833	
6	Golapurah	073	17	Balal	873	
Total, Group II			18	Kachhi	807	
Group III.—Khatris.			19	Mawa	988	
1	Rajput, Thakur or Chhattari	887	20	Koori	1,043	
2	Khattari		21	Kakariya	603	
3	Khar (in Aligarh and Malipuri only)		22	Kajra	864	
Total, Group III			23	Sauri	803	
Group IV			24	Loth	800	
1	Kayastha	074	25	Khas	844	
2	Kawar		26	Khang	823	
3	Bhatiya		27	Garchha	803	
Total, Group IV			28	Tambhal	867	
Group V.—Fulgaon.			29	Kural	070	
1	Agarwala	892	30	Borhal	811	
2	Barnawal		31	K wera	098	
3	Barnawal		32	Labar	940	
4	Charnawal		33	Nal	978	
5	Qahal		34	Harl	1,006	
6	Khaddawal	873	35	Kakar	853	
7	Mahabari		36	Gharak	824	
8	Kandagi		37	Gad	1,077	
9	Umar		38	Gadiya	1,111	
10	Coral		39	Kumbhar	1,007	
Total, Group V			40	Barghal	1,103	
Total, Group VIII						
Group IX						
1	Mallah	---	1	Mallah	1,110	
2	Kawat	---	2	Kawat	1,011	
3	Mud	---	3	Mud	1,009	
4	Pachhiya	---	4	Pachhiya	1,006	
5	Tijar	---	5	Tijar	8,214	
6	Chal	---	6	Chal	770	
7	Kadawa	---	7	Kadawa	773	
8	Gadwa	---	8	Gadwa	807	
9	Kharthamja	---	9	Kharthamja	809	
10	Chilpi	---	10	Chilpi	823	
11	Pala	---	11	Pala	843	
12	Tarkhar	---	12	Tarkhar	1,234	
13	Dural	---	13	Dural	867	
14	Wajwari	---	14	Wajwari	811	
15	Gandharp	---	15	Gandharp	1,191	
16	Kumbhar	---	16	Kumbhar	821	
Total, Group IX						
833						

Included in numbers 1-4.

Subsidiary Table XIV—Proportion of the sexes by caste—(concluded)

Serial number	Caste	Females to 1,000 males	Serial number	Caste	Females to 1,000 males
1	2	3	1	2	3
<i>Group A (A—Respectable occupations)</i>			<i>Group XI</i>		
1	Lakhera	1,605	1	Dhobi	945
2	Churihar	1,107	2	Rangrez	1,203
3	Manihar	1,033	3	Rangrez	927
4	Kalwar	977	4	Kori	910
5	Teli	916	5	Palai	1,441
6	Bhar	1,032	6	Saigalgar	941
7	Tharu	890	7	Dabgar	910
8	Bhoker	859	8	Raj	811
9	Bhotiya	1,137	9	Aherna	778
10	Stun	1,079	10	Bahcha	981
11	Banjara	826	11	Nat	909
12	Naik (excluding Kumaun),	967	12	Beria	876
13	Belwar	833	13	Bengali	768
14	Kuta	744	14	Dhanuk	850
15	Orh	658	15	Dusadh	1,039
16	Ramalya	607	16	Sunkar	341
			17	Khatik	917
	<i>B—With occupations considered more or less degrading</i>		18	Pasi	973
1	Dhania	888	19	Tarmali	1,034
2	Arakhi	916	20	Boriya	815
3	Mochi	791	21	Lansphor	959
4	Hadhia	941	22	Dharwar	1,007
5	Bhaga	905	23	Hajgi	1,019
6	Paturiya	1,735	24	Habura	670
7	Kanchan	411		Total, Group XI	911
8	Naik (Kumaun Division)	1,068		<i>Group XII</i>	
9	Bhand	483	1	Chamar	986
10	Dharhi	1,014	2	Gharani	690
11	Harjala	891	3	Agaria	1,145
12	Hijra	167	4	Musahar	901
13	Luniya	959	5	Kanjhar	850
14	Kalhar	918	6	Dhangar	1,224
15	Kharot	834	7	Korwa	1,592
16	Khatraha	1,047	8	Saharya	837
17	Khatwa	923	9	Bhanga	876
18	Lambiya	1,063	10	Balahar	528
19	Kol	1,045	11	Basor	949
20	Kharwar	1,011	12	Domar	955
21	Cheru	1,042	13	Dom	979
22	Majhwar	1,175		Total Group XII	
23	Manjhi	1,024		<i>Group XIII</i>	
24	Pankha	1,408	1	Atashbar	105
25	Kothwar	1,039	2	Bhati	351
26	Bhalwa	1,317	3	Dafali	687
27	Bhainwar	1,052	4	Bagra	291
28	Ghasia	438	5	Gandhi	860
29	Pathari	1,683	6	Gara	775
30	Pabri	989	7	Jhojha	504
31	Bayar	1,071	8	Pankha	965
	<i>C—Suspected of Criminal Practices</i>			<i>D</i>	
1	Mee and Mina	835	1	Bhil	5,279
2	Khangar	924	2	Bhopa	1,094
3	Dalera	906	3	Gorkha	802
4	Padlik	737	4	Kanware	852
5	Barwar	1,032	5	Rahwari	974
6	Bawarya	848	6	Raji	775
7	Bhanta	807	7	Saigop	1,099
8	Sandia	688	8	Sul	—
9	Kapadia	1,293		<i>C</i>	
	Total, Group X	972	1	Donwar	1,359
			2	Garg	—
			3	Potgar	—
				<i>D</i>	
				Faqir	749
				<i>F</i>	
				Unspecified	1,229
				Total Group XIII	834

SUBSIDIARY TABLE XV.—Showing births of females to 1,000 males by natural divisions during the 10 years 1891-1900, and the proportion amongst the sexes living

Serial number.	Natural divisions.						Births of females to 1,000 males.	Females living to 1,000 males.
1	Himalaya, West	—	—	—	—	—	935.7	918
2	Sub-Himalaya, West	—	—	—	—	—	917.9	881
3	Indo-Gangetic Plain, West	—	—	—	—	—	911.3	808
4	Indo-Gangetic Plain, Central	—	—	—	—	—	890.3	868
5	Central India Plateau	—	—	—	—	—	887.1	800
6	East Saptarishi	—	—	—	—	—	933.6	1,042
7	Sub-Himalaya East	—	—	—	—	—	923.03	990
8	Indo-Gangetic Plain, east	—	—	—	—	—	917.05	1,030
9	North-Western Provinces and Oudh	—	—	—	—	—	918.3	837

SUBSIDIARY TABLE XVI.—Distribution of 10,000 of each sex by age and civil condition.

A.—ALL RELIGIONS.

Age.		Males			Females		
		Unmarried.	Married	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	
0-4	—	1,220	7	—	1,228	11	1
5-10	—	1,223	70	4	1,130	135	4
10-15	—	940	200	8	490	280	13
15-20	—	431	437	13	73	687	23
20-25	—	223	374	21	29	310	45
25-30	—	140	651	43	10	301	70
30-35	—	100	710	60	17	722	123
35-40	—	53	400	45	10	437	116
40-45	—	53	331	21	10	455	234
45-50	—	28	250	30	4	207	140
50-55	—	31	233	100	8	195	319
55-60	—	12	119	43	8	71	90
60 and over	—	25	254	100	0	107	415
Unspecified	—	3	3	1	3	4	2
Total	—	4,801	4,910	600	3,079	3,314	1,703

SUPPLEMENTARY TABLE XVI—*Distribution of 10,000 of each sex by age and Civil Condition—(concluded)*

**B—HINDUS**

Age	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
0-5	1,212	8	1	1201	12	1
5-10	1,218	73	3	2,109	145	5
10-15	932	313	8	455	602	13
15-20	411	439	16	68	669	22
20-25	220	579	31	27	810	47
25-30	147	696	46	17	802	79
30-35	103	713	61	15	733	139
35-40	55	462	50	9	440	121
40-45	57	551	86	9	451	253
45-50	29	287	60	4	205	151
50-55	32	319	102	5	199	313
55-60	13	118	47	2	71	101
60 and over	29	273	168	5	104	483
Unspecified	3	2	1	3	3	2
Total	4,161	4,863	676	3,019	5,238	1,743

**C—MUHAMMADANS**

Age	Males			Females		
	Unmarried	Married	Widowed	Unmarried	Married	Widowed
1	2	3	4	5	6	7
0-5	1,277	5		1,339	11	1
5-10	1,277	53	2	1,142	105	3
10-15	1,051	217	7	623	47	9
15-20	450	355	12	118	651	15
20-25	230	518	28	43	813	34
25-30	124	683	43	28	801	54
30-35	77	699	53	25	72	75
35-40	78	448	40	13	423	87
40-45	41	576	68	14	483	24
45-50	19	580	44	5	212	116
50-55	23	255	87	9	222	260
55-60	8	123	74	3	71	87
60 and over	24	302	174	11	125	457
Unspecified	4	4	1	4	5	3
Total	4,773	4,753	577	3,417	5,189	1,689

SUBSIDIARY TABLE XVII.—*Distribution by Civil Condition and main age periods of 10 000 of each sex.*

A.—ALL RELIGIONS.

Age.	Unmarried.		Married.		Widowed.		Females per 1,000 males.		
	Males	Females	Males	Females	Males	Females	Un-married.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10	2,413	2,413	77	130	4	5	927	1,923	1,409
10—15	943	480	300	560	8	13	478	1,319	1,425
15—40	943	150	2,503	2,447	300	391	349	1,129	1,827
40 and over	167	31	1,899	1,089	434	1,390	1,547	879	2,577
All ages	4,454	3,079	4,580	5,318	696	1,703	942	1,010	2,591

B.—HINDUS.

Age	Unmarried.		Married.		Widow		Females per 1,000 males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Un-married.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10	2,430	2,400	81	157	4	6	924	1,912	1,479
10—15	932	433	313	573	8	13	437	1,398	1,459
15—40	936	130	2,990	2,434	334	408	320	1,110	1,871
40 and over	163	29	1,500	1,025	400	1,310	161	607	2,673
All ages	4,461	3,019	4,803	5,328	676	1,743	923	1,007	2,410

C.—MUHAMMADANS.

Age	Un married.		Married.		Widowed.		Females per 1,000 males.		
	Males.	Females.	Males.	Females	Males.	Females	Un-married.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10	2,334	2,321	58	118	3	4	944	1,911	2,316
10—15	1,031	623	317	437	7	9	547	2,031	1,873
15—40	979	227	2,719	2,439	178	354	325	1,194	1,843
40 and over	110	46	1,720	1,115	413	1,156	571	619	2,721
All ages	4,673	3,417	4,720	5,100	597	1,453	814	979	1,871

SUBSIDIARY TABLE XVII—*Distribution by Civil Condition and marriage age periods of 10,000 of each sex—(continued)*

D—JAINS

Age	Unmarried		Married		Widowed		Females per 1,000 males		
	Males	Females	Males	Females	Males	Females	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10
0-10	2,174	2,338	20	56	5	4	927	2,322	777
10-15	815	179	197	419	3	8	597	1,833	2,067
15-40	1,215	176	2,114	1,282	256	93	121	1,089	1,817
40 and over	352	31	1,102	1,081	917	1,523	70	664	1,399
All ages	1,576	3,024	1,213	4,818	1,211	2,138	570	689	1,621

E—CHRISTIANS

Age	Unmarried		Married		Widowed		Females per 1,000 males		
	Males	Females	Males	Females	Males	Females	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10
0-10	1,958	2,593	26	67	4	1	954	1,816	273
10-15	933	879	115	91	14	10	679	1,456	718
15-40	3,142	817	1,915	1,031	152	211	194	1,141	1,131
40 and over	179	109	1,232	1,099	290	821	139	975	2,019
All ages	6,212	4,428	3,328	4,418	460	1,074	514	971	1,681

F—ARJAS

Age	Unmarried		Married		Widowed		Females per 1,000 males		
	Males	Females	Males	Females	Males	Females	Unmarried	Married	Widowed
1	2	3	4	5	6	7	8	9	10
0-10	2,581	2,588	56	82	5	6	911	1,167	212
10-15	899	787	181	442	5	7	726	1,871	1,171
15-40	1,679	181	3,118	3,439	197	387	178	878	1,751
40 and over	180	75	1,386	1,010	761	1,223	21	87	1,711
All ages	4,445	3,411	4,779	4,961	771	1,628	618	977	1,614



Supplementary Table XVIII—*Distribution by Civil Condition and main age*

A—ALL

Age	Males.							Wt
	Unmarried.			Married.				
	1901.	1921.	1931.	1901.	1921.	1931.		
	1	2	3	4	5	6	7	
0-10	—	2,443	2,371	2,307	77	63	56	4
10-15	—	940	877	976	220	233	263	8
15-20	—	923	923	913	2,303	2,304	2,402	200
20 and over	—	187	123	115	1,880	1,631	1,637	434
All ages	—	4,491	4,303	4,323	4,640	4,564	4,858	696

B.—HINDU

		Males.						
Age.		Unmarried.			Married.			WT
		1901.	1921.	1931.	1901.	1921.	1931.	
1		2	3	4	5	6	7	8
0-10	—	2,430	2,304	2,301	81	67	80	4
10-15	—	923	854	903	213	236	273	8
15-20	—	926	946	917	2,300	2,300	2,310	204
20 and over	—	183	130	122	1,600	1,600	1,615	400
All Ages	—	4,461	4,234	4,303	4,203	4,279	4,383	676

C.—MUSLIMS

		Males.						
Age.		Unmarried.			Married.			WT
		1901.	1921.	1931.	1901.	1921.	1931.	
1		2	3	4	5	6	7	8
0-10	—	2,334	2,023	2,544	58	80	83	3
10-15	—	1,031	900	1,003	217	180	183	7
15-20	—	979	923	921	2,323	2,308	2,708	176
20 and over	—	113	68	67	1,736	1,733	1,773	413
All ages	—	4,673	4,001	4,620	4,730	4,799	4,771	677

periods of 10,000 of each sex at the last three censuses

# RELIGIONS

dowed		Females								
		Unmarried				Married		Widowed		
1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
9	10	11	12	13	14	15	16	17	18	19
2	2	2 418	2 585	2,475	150	138	133	6	3	2
7	0	460	391	479	540	540	550	13	10	11
192	218	150	81	89	3,447	3 545	7 565	391	355	379
432	400	31	14	12	1,039	1 030	1,029	1,296	1,308	1,717
633	629	3 079	3 071	3,014	5,216	5,253	5,277	1,705	1 676	1,700

## DUB

dowed		Females								
		Unmarried				Married		Widowed		
1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
9	10	11	12	13	14	15	16	17	18	19
2	2	2,490	2,577	2,469	157	144	139	6	3	2
7	10	455	372	418	602	559	568	13	10	12
194	220	136	67	74	3 454	3,550	3,577	408	368	389
434	403	28	11	9	1 025	1 021	1,021	1 316	1,318	1 322
637	635	3,019	3,027	2,970	5,238	5,274	5,305	1,743	1,690	1,725

## DANS

dowed		Females								
		Unmarried				Married		Widowed		
1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
9	10	11	12	13	14	15	16	17	18	19
2	1	2,521	2 635	2,517	116	103	91	4	3	2
5	8	623	506	571	457	429	433	9	6	7
176	201	227	179	165	7 407	3,514	3 495	284	274	313
417	379	46	33	32	1 115	1 093	1,096	1,165	1,265	1,257
600	589	3,417	3,333	3,285	5 109	5,138	5 106	1,483	1 529	1,600

SUBSIDIARY TABLE XIX.—*Distribution by main age periods of 10,000 of each Civil Condition.*

Age			Males.			Females.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1			2	3	4	5	6	7
0—10	—	—	2,312	79	18	2,071	145	21
10—18	—	—	1,238	207	30	610	536	43
18—40	—	—	1,378	2,948	668	191	2,821	1,817
40 and over	—	—	213	1,643	2,003	80	1,001	8,208
ALL ages	—	—	5,089	4,974	2,841	2,811	4,026	7,089

SUBSIDIARY TABLE XX.—*Distribution by Civil Condition of 10,000 of each main age period for each sex*

A—1901

Age			Males.			Females.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1			2	3	4	5	6	7
0—10	—	—	8,081	808	13	8,293	884	21
10—18	—	—	7,534	2,336	45	4,478	5,403	117
18—40	—	—	2,834	7,146	800	377	8,543	990
40 and over	—	—	710	7,325	2,046	180	4,890	8,680
ALL ages	—	—	4,464	4,540	686	3,079	5,216	1,703

B.—1891.

Age			Males.			Females.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1			2	3	4	5	6	7
0—10	—	—	9,782	329	8	9,492	506	12
10—18	—	—	7,536	2,417	87	4,184	5,743	101
18—40	—	—	2,323	7,500	477	204	8,803	803
40 and over	—	—	658	7,485	1,964	50	4,890	8,561
ALL ages	—	—	4,908	4,964	623	3,070	5,264	1,076

C—1881

Age period.			Males.			Females.		
			Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1			2	3	4	5	6	7
0—10	—	—	9,773	218	7	9,494	809	8
10—15	—	—	7,820	2,104	78	4,223	5,446	111
15—40	—	—	2,372	7,108	540	217	8,813	940
40 and over	—	—	526	7,004	1,800	81	4,203	5,314
ALL ages	—	—	4,523	4,849	629	3,014	5,277	1,079

**SUPPLEMENTARY TABLE XXI—Proportion of the sexes by Civil Condition  
Religion and Natural Divisions**

**A—HINDU RELIGIONS**

Number of females per 1000 males.

Serial number	Division or tract of country	At all ages			0—10			10—15			15—40			40 and over		
		Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N. W. P. and Oudh	1,010	712	2,400	1,822	967	1,463	1,519	475	1,435	1,128	149	1,827	179	184	2,077
1	Himalaya West	985	628	2,990	2,261	970	3,327	3,609	483	3,270	1,137	107	2,114	193	216	3,322
2	Sub Himalaya N. West.	981	616	1,917	1,797	910	1,409	1,760	411	1,194	1,083	121	1,310	117	121	2,230
3	Indo Gangetic Plain West.	997	591	1,816	2,734	889	1,246	2,193	359	1,334	1,097	120	1,384	611	147	2,009
4	Indo Gangetic Plain Central	1,016	652	2,170	1,634	937	746	1,710	488	1,124	1,100	161	1,840	91	198	2,779
5	Central India Plateau	1,019	590	3,128	2,253	930	2,912	1,950	499	1,475	1,103	91	2,662	43	87	3,013
6	East Satpuras	1,015	689	3,789	2,230	973	2,318	1,802	458	2,002	1,159	147	3,061	738	179	4,205
7	Sub Himalaya, East	996	726	2,935	1,535	961	2,931	1,506	81	1,104	1,086	239	2,118	61	304	3,343
8	Indo Gangetic Plain, East	1,064	691	3,197	1,608	960	3,378	1,600	508	1,651	1,222	178	2,755	94	231	3,052

**B—HINDUS**

Number of females per 1000 males.

Serial number	Division or tract of country	At all ages			0—10			10—15			15—40			40 and over		
		Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N. W. P. and Oudh	1,007	632	2,410	1,812	924	1,416	1,706	467	1,458	1,118	136	1,870	197	161	2,075
1	Himalaya West	1,012	633	3,219	2,226	982	1,668	3,748	480	4,235	1,165	106	2,602	503	214	3,008
2	Sub Himalaya West	973	508	1,865	1,830	908	1,014	1,708	463	1,108	1,062	101	1,380	600	91	2,179
3	Indo Gangetic Plain West	997	573	1,790	2,480	878	1,228	2,176	361	1,656	1,084	102	1,492	618	120	1,950
4	Indo Gangetic Plain Central	1,009	644	2,447	1,606	992	706	1,660	474	1,110	1,146	150	1,863	90	169	2,748
5	Central India Plateau	1,020	587	3,218	2,225	936	3,087	1,925	401	1,428	1,109	81	2,662	94	68	3,063
6	East Satpuras	1,016	676	3,829	2,231	971	2,427	1,784	455	2,025	1,169	149	3,116	79	174	4,292
7	Sub Himalaya, East	991	726	2,975	1,676	963	2,941	1,311	583	1,894	1,079	233	2,297	691	333	3,005
8	Indo Gangetic Plain East	1,000	680	3,197	1,600	946	3,409	1,686	498	1,637	1,211	162	2,752	991	208	3,071

**C—MUHAMMADANS**

Number of females per 1000 males.

Serial number	Division or tract of country	At all ages			0—10			10—15			15—40			40 and over		
		Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N. W. P. and Oudh	1,032	700	2,377	1,911	944	2,216	2,021	713	2,122	1,195	228	1,741	171	171	2,071
1	Himalaya West	981	648	2,990	2,261	970	3,327	3,609	483	3,270	1,137	107	2,114	193	216	3,322
2	Sub Himalaya West	981	616	1,917	1,797	910	1,409	1,760	411	1,194	1,083	121	1,310	117	121	2,230
3	Indo Gangetic Plain West	997	591	1,816	2,734	889	1,246	2,193	359	1,334	1,097	120	1,384	611	147	2,009
4	Indo Gangetic Plain Central	1,016	652	2,170	1,634	937	746	1,710	488	1,124	1,100	161	1,840	91	198	2,779
5	Central India Plateau	1,019	590	3,128	2,253	930	2,912	1,950	499	1,475	1,103	91	2,662	43	87	3,013
6	East Satpuras	1,015	689	3,789	2,230	973	2,318	1,802	458	2,002	1,159	147	3,061	738	179	4,205
7	Sub Himalaya, East	996	726	2,935	1,535	961	2,931	1,506	81	1,104	1,086	239	2,118	61	304	3,343
8	Indo Gangetic Plain East	1,064	691	3,197	1,608	960	3,378	1,600	508	1,651	1,222	178	2,755	94	231	3,052

SUBSIDIARY TABLE XXII.—*Distribution by Civil Condition*

CIVIL CONDITION

Serial num- ber	District.	At all ages.			0-10.		
		Married	Unmarried	Widowed.	Married.	Unmarried	Widowed.
		3	4	5	6	7	8
	<b>H.-W. P. and Outh</b>	<b>4,540</b>	<b>4,494</b>	<b>666</b>	<b>77</b>	<b>2,445</b>	<b>4</b>
	<b>Himalaya, West</b>	<b>4,531</b>	<b>4,656</b>	<b>463</b>	<b>84</b>	<b>2,537</b>	<b>1</b>
1	Dakra Dda	4,471	4,906	624	177	1,741	2
2	Malu Tal...	4,740	4,522	796	19	2,022	2
3	Almora	4,733	4,596	890	10	2,574	
4	Garkwal	4,712	4,973	812	5	2,473	
	<b>Sub-Himalaya, West</b>	<b>4,562</b>	<b>4,601</b>	<b>787</b>	<b>88</b>	<b>2,446</b>	<b>1</b>
5	Sabkaspur	4,562	4,536	812	45	2,442	2
6	Bardoli	4,702	4,861	716	37	2,405	
7	Bijpur	4,862	4,373	782	80	2,464	1
8	Pikhal	4,626	4,706	699	55	2,481	1
9	Kheri	4,677	4,734	680	100	2,402	2
	<b>Indo-Gangetic Plain, West</b>	<b>4,587</b>	<b>4,710</b>	<b>783</b>	<b>25</b>	<b>2,555</b>	<b>1</b>
10	Muzaffargarh	4,517	4,547	826	61	2,640	2
11	Muzaffar	4,540	4,380	810	68	2,504	1
12	Bahawalpur	4,740	4,612	648	36	2,515	1
13	Aligarh	4,599	4,577	721	30	2,066	0
14	M. Uda	4,537	4,537	918	20	2,442	1
15	Agra	4,562	4,627	801	47	2,442	2
16	Farukhabad	4,143	4,827	1,015	42	2,474	1
17	Meerut	4,654	4,621	716	22	2,586	1
18	Kanpur	4,426	4,596	678	29	2,479	1
19	Etah	4,502	4,572	722	25	2,726	1
20	Budh	4,621	4,528	641	17	2,472	
21	Moradabad	4,629	4,629	708	20	2,804	1
22	Shahjahanpur	4,806	4,022	610	17	2,422	1
	<b>Indo-Gangetic Plain, Central</b>	<b>5,004</b>	<b>4,526</b>	<b>670</b>	<b>100</b>	<b>2,848</b>	<b>7</b>
23	Cawnpore	4,687	4,827	776	82	2,206	1
24	Fatehpur	5,022	4,186	815	101	2,366	2
25	Aligarh	4,519	3,799	662	158	2,194	16
26	Lucknow	4,549	4,478	662	41	2,206	2
27	Uda	4,781	4,596	641	86	2,242	1
28	Rae Bareilly	3,606	3,680	844	173	2,156	20
29	Bijnor	4,514	4,970	516	17	2,322	
30	Meerut	4,579	4,172	846	14	2,515	
31	Fyzabad	5,042	4,081	676	122	2,247	17
32	Saharanpur	4,511	4,106	684	122	2,426	
33	Paritiespur	4,522	3,822	827	247	2,276	6
34	Ban Bhal	4,664	4,473	670	84	2,448	1
	<b>Central Indo Plain</b>	<b>4,636</b>	<b>4,518</b>	<b>649</b>	<b>65</b>	<b>2,285</b>	<b>1</b>
35	Banda	4,074	4,204	722	118	2,120	2
36	Meerut	4,787	4,626	587	87	2,242	
37	Jala	4,678	4,716	612	84	2,277	
38	Jala	4,779	4,446	662	40	2,214	
	<b>East Bengal</b>	<b>5,066</b>	<b>4,565</b>	<b>860</b>	<b>97</b>	<b>2,429</b>	<b>2</b>
39	Mirzapur	4,006	4,856	686	97	2,422	2
	<b>Sub-Himalaya, East</b>	<b>5,062</b>	<b>4,404</b>	<b>522</b>	<b>108</b>	<b>2,479</b>	<b>2</b>
40	Gorakhpur	4,922	4,520	547	108	2,474	2
41	Bardoli	4,422	4,071	450	122	2,447	2
42	Gonda	4,084	4,867	579	82	2,471	4
43	Bahar	4,618	4,654	426	22	2,522	
	<b>Indo-Gangetic Plain, East</b>	<b>5,051</b>	<b>4,342</b>	<b>624</b>	<b>120</b>	<b>2,458</b>	<b>4</b>
44	Benares	4,122	4,119	686	121	2,361	2
45	Jaunpur	4,380	4,406	602	122	2,446	6
46	Chhapra	4,979	4,577	644	165	2,411	2
47	Bell	4,800	4,817	522	97	2,472	2
48	Amangpur	4,022	4,802	646	107	2,479	2
	<b>Native States</b>						
49	Taluk-Garkwal (Himalaya, West)	4,764	4,861	275	26	2,372	
50	Rampur (Sub-Himalaya, West)	4,746	4,522	708	20	2,292	1

of 10,000 of each sex by Natural Divisions and Districts  
or 10,000 MALES

10-15			15-40			40 and over		
Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed
9	10	11	12	13	14	15	16	17
290	948	8	2,865	944	200	1,599	157	151
137	1,065	3	2,057	1,224	156	1,703	70	323
268	818	4	3,127	1,199	207	1,809	147	111
124	1,036	8	3,161	1,386	336	1,436	78	392
101	1,104	1	2,766	1,048	61	1,848	50	307
125	1,167	1	2,919	1,388	70	1,664	47	41
274	908	8	2,798	1,072	241	1,534	177	487
290	935	6	2,802	1,047	247	1,422	202	537
259	962	8	2,822	1,029	264	1,885	122	344
316	827	9	2,954	911	233	1,512	174	620
243	1,057	8	2,815	1,063	208	1,512	122	412
253	790	10	2,588	1,205	205	1,636	247	472
221	922	6	2,722	1,047	216	1,559	184	530
290	851	7	2,859	884	224	1,407	172	693
345	834	7	2,878	829	218	1,655	183	584
272	811	4	2,834	816	166	1,598	131	477
224	890	5	2,697	937	193	1,618	164	517
215	849	5	2,670	1,039	246	1,652	197	624
236	947	7	2,625	1,041	231	1,654	197	558
143	793	10	2,597	1,278	277	1,365	202	727
227	977	4	2,764	1,091	218	1,439	177	493
193	979	3	2,830	1,221	201	1,384	208	373
137	891	4	2,531	1,272	209	1,509	181	511
174	1,003	4	2,635	1,157	193	1,705	195	444
201	1,022	5	2,621	983	231	1,517	139	465
126	1,137	3	2,525	1,312	185	1,619	198	421
331	911	9	2,860	910	189	1,707	162	165
182	934	4	2,881	1,191	217	1,602	194	554
494	877	9	3,044	852	224	1,471	172	583
128	767	12	3,185	720	216	1,621	117	449
197	971	4	2,719	1,035	171	1,902	169	491
216	977	2	2,599	1,048	146	1,919	198	412
401	762	39	3,127	645	501	1,799	87	514
149	1,063	2	2,735	1,117	134	1,713	173	374
101	1,197	2	2,551	1,264	161	1,611	194	85
467	806	15	2,784	738	238	1,630	190	665
514	812	10	2,957	688	172	1,990	116	709
548	795	10	3,008	652	157	1,739	138	366
282	910	4	2,797	922	146	1,822	165	419
343	1,059	10	3,047	1,020	222	1,383	169	416
417	977	17	3,124	910	249	1,335	148	461
314	1,070	5	3,007	1,016	190	1,400	184	392
200	1,298	8	2,907	1,107	232	1,433	118	72
270	1,176	5	3,117	1,048	217	1,462	180	441
379	1,021	11	3,102	806	199	1,488	109	350
376	1,021	11	3,102	806	199	1,488	109	350
352	1,004	8	3,003	801	170	1,510	120	353
223	1,087	9	3,011	827	181	1,472	142	355
12	987	10	3,034	623	163	1,514	154	359
311	911	7	3,114	808	177	1,511	154	361
219	1,059	3	2,957	987	142	1,504	154	363
382	982	13	2,876	760	196	1,651	139	411
212	983	11	3,048	768	217	1,512	127	417
291	1,066	11	2,986	778	176	1,651	158	419
401	984	12	2,984	813	178	1,511	148	421
270	988	10	2,984	778	176	1,651	158	419
211	1,094	18	2,984	778	21	1,651	111	419
174	1,112	1	2,984	778	62	1,651	111	419
211	1,112	1	2,984	778	62	1,651	111	419

SUPPLEMENTARY TABLE XXII.—*Distribution by Civil Condition*

CIVIL CONDITION

Serial number	District	All ages			0-10.		
		Married.	Unmarried	Widowed.	Married.	Unmarried	Widowed.
	1	2	3	4	5	6	7
	<b>N W F and Oudh</b>	5,316	8,079	1,706	180	2,418	5
	<b>Himalaya, West</b>	5,237	8,231	1,552	65	2,406	2
1	Dakka Dins	5,216	2,501	1,242	110	2,702	1
2	Kumail Tal	5,237	2,257	1,242	104	2,207	5
3	Almora	5,409	2,089	1,423	112	2,220	2
4	Gairwal	5,008	2,482	1,527	82	2,429	2
	<b>Sub-Himalaya, West</b>	5,160	3,208	1,603	180	2,527	2
5	Baldwarpur	5,200	2,244	1,242	180	2,470	2
6	Bardilly	5,275	2,074	1,242	167	2,580	1
7	Pajoor	5,222	2,022	1,008	122	2,270	2
8	Pilibhit	5,172	2,142	1,054	120	2,222	2
9	Kheri	4,972	2,202	1,222	52	2,002	1
	<b>Indo-Gangetic Plain, West</b>	5,216	5,207	1,578	110	2,617	2
10	Mumbarpur	5,217	2,474	1,200	72	2,064	1
11	Moor	5,452	2,122	1,200	106	2,220	2
12	Belaadabhat	5,226	2,227	1,427	106	2,021	2
13	Aligarh	5,221	2,211	1,408	101	2,200	2
14	Motha	5,182	2,052	1,272	120	2,210	4
15	Agri	5,226	2,007	1,442	119	2,440	2
16	Farakhabad	4,842	2,422	1,722	82	2,611	1
17	Maharajpur	5,212	2,006	1,721	114	2,646	5
18	Etdah	5,170	2,110	1,720	122	2,617	2
19	Kith	5,012	2,227	1,540	124	2,477	0
20	Budha	5,222	2,102	1,408	122	2,248	2
21	Moradabad	5,220	2,122	1,512	71	2,242	1
22	Shahjahanpur	5,008	2,126	1,744	106	2,270	1
	<b>Indo-Gangetic Plain, Central</b>	5,220	2,220	1,720	172	2,226	5
23	Cawnpore	5,217	2,048	1,747	88	2,248	2
24	Fatehpur	5,440	2,240	1,720	167	2,242	2
25	Aligarh	5,221	2,222	1,271	201	2,021	14
26	Lucknow	5,124	2,122	1,004	107	2,446	2
27	Unao	5,217	2,118	1,768	120	2,228	2
28	Rae Bareilly	5,221	2,221	1,721	122	2,176	2
29	Shimoga	5,006	2,222	1,512	90	2,024	1
30	Hazrat	4,908	2,201	1,221	62	2,702	1
31	Fyzabad	5,406	2,272	1,722	124	2,046	2
32	Bulandshahr	5,422	2,222	1,572	212	2,222	2
33	Paritieshahr	5,221	2,272	1,702	221	2,017	12
34	Barn Patti	5,200	2,222	1,222	100	2,200	1
	<b>Central India Plateau</b>	5,064	2,746	2,171	151	2,166	0
35	Banda	5,221	2,222	2,202	222	2,022	4
36	Hazratpur	4,962	2,222	2,274	121	2,277	1
37	Jhansi	5,008	2,222	2,027	82	2,181	2
38	Jalgaon	5,020	2,222	2,111	112	2,242	2
	<b>East Sanyas</b>	5,080	2,240	2,071	206	2,266	0
39	Mirzapur	5,000	2,222	2,071	206	2,206	6
	<b>Sub-Himalaya, East</b>	5,142	2,202	1,506	109	2,484	7
40	Gorakhpur	4,927	2,416	1,022	142	2,501	9
41	Basti	5,222	2,222	1,506	242	2,242	6
42	Gonda	5,222	2,022	1,242	161	2,272	2
43	Baherich	5,020	2,222	1,442	102	2,272	2
	<b>Indo-Gangetic Plain, East</b>	5,170	2,201	1,020	184	2,266	12
44	Bansgaon	5,106	2,072	1,222	242	2,164	10
45	J. v. pur	5,222	2,222	1,222	242	2,120	24
46	Chhapra	5,112	2,222	1,222	162	2,272	2
47	Bahin	5,006	2,222	1,222	124	2,222	11
48	Asansgarh	5,212	2,242	1,722	160	2,202	7
	<b>Native States</b>	—	—	—	—	—	—
49	Tehri-Gairwal (Himalaya, West)	5,222	2,420	1,222	61	2,272	2
50	Kimber (Sub Himalaya West)	5,222	2,000	1,006	104	2,424	2

of 10,000 of each sex for Natural Divisions and Districts—(concluded)

OF 10,000 FEMALES

10-15			15-40			40 and over		
Married	Unmarried	Widowed	Married	Unmarried	Widowed	Married	Unmarried	Widowed
8	9	10	11	12	13	14	15	16
580	480	13	3,447	150	301	1,030	31	1,298
541	503	11	3,081	145	303	920	17	1,175
125	565	11	3,625	154	339	1,006	31	835
52	477	10	3,81	141	535	725	22	1,27
723	150	11	3,931	79	311	912	13	1,101
365	803	5	3,635	212	309	573	11	1,211
547	504	11	3,438	151	358	1,074	26	1,232
528	570	8	3,479	177	374	1,011	28	1,170
611	103	9	3,501	100	279	1,071	21	1,292
612	473	13	3,381	171	560	1,138	19	1,280
602	472	12	3,192	113	137	913	27	1,331
377	591	13	3,321	183	415	1,108	36	1,161
500	415	10	3,441	144	345	1,101	31	1,221
153	536	4	3,531	217	251	1,128	36	1,015
518	417	8	3,587	159	301	1,219	32	1,009
345	395	5	3,487	11	233	1,098	15	1,112
617	340	8	3,429	59	337	1,011	22	1,220
591	399	16	3,342	130	401	1,120	26	1,151
611	413	12	3,337	127	381	1,227	48	1,217
451	468	10	3,210	280	455	1,007	50	1,207
671	324	10	3,560	75	420	865	21	1,287
611	352	11	3,581	108	439	869	33	1,267
161	355	17	3,309	282	317	1,109	43	1,220
578	17	8	3,323	128	245	1,211	32	1,211
518	509	12	3,512	101	271	1,118	18	1,227
561	475	8	3,191	114	323	1,006	29	1,012
592	465	11	3,470	156	364	1,078	33	1,350
180	491	7	3,668	133	410	955	21	1,328
612	413	9	3,665	132	417	905	23	1,271
797	323	16	3,123	115	442	960	29	1,191
481	551	5	3,379	161	251	1,115	31	1,388
567	510	14	3,118	207	401	1,011	43	1,311
570	472	12	3,311	173	330	1,202	40	1,318
172	573	4	3,168	140	276	1,061	25	1,232
461	623	6	3,416	141	332	931	32	1,222
510	476	12	3,510	218	361	1,215	60	1,311
612	380	15	3,115	84	381	1,061	23	1,308
722	311	23	3,468	169	411	1,166	43	1,311
583	474	7	3,401	141	280	1,111	28	1,301
680	446	14	3,460	96	611	775	15	1,543
818	355	18	3,418	101	12	767	17	1,277
734	461	13	3,334	95	601	781	17	1,277
611	418	15	3,331	103	61	801	12	1,111
618	415	9	3,115	78	71	772	17	1,221
655	418	22	3,410	114	595	768	19	1,458
600	418	22	3,419	114	587	765	19	1,418
541	601	17	3,364	188	371	1,038	37	1,101
570	612	15	3,517	217	451	971	31	1,175
638	516	14	3,311	141	310	1,112	21	1,117
12	588	12	3,311	141	374	1,057	28	1,222
470	611	5	3,111	182	61	1,011	2	1,277
625	182	21	3,307	132	185	903	31	1,411
671	311	21	3,371	101	518	867	33	1,172
171	418	21	3,377	111	471	815	25	1,111
181	471	19	3,311	111	411	811	31	1,111
21	418	16	3,267	127	411	1,011	2	1,177
611	318	11	3,471	127	411	818	2	1,218
711	311	11	3,688	187	29	1,101	16	1,111
711	311	12	3,700	141	212	815	16	1,111



SUBSIDIARY TABLE XXIII—Number of married females to 1 000 married males.

Natural Division (or group of districts).	All religions.	Hindus.	H. non- caste.	Others.	Baral areas.
1	2	3	4	5	6
1. Himalaya, West	986	1,011	754	—	908
2. Sub-Himalaya, West	961	972	1,006	846	932
3. Indo-Gangetic Plain, West	907	907	1,006	902	908
4. Indo-Gangetic Plain, Central	1,016	1,000	1,074	871	1,021
5. Central India Plateau	1,018	1,018	1,071	908	1,020
6. East Satpura	1,041	1,047	1,021	940	1,064
7. Sub-Himalaya, East	908	981	1,028	917	908
8. Indo-Gangetic Plain, East	1,064	1,038	1,141	902	1,072
Provinces	1,010	1,007	1,022	918	1,014

SUBSIDIARY TABLE XXIV—Civil Condition by age for selected castes showing the number out of 1,000 of either sex at each age period

A.—UNMARRIED

Caste, tribe or race (if the district of).	Total		0-5.		5-12.		12-18.		18-20.		20-25.		25 and over	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Vakhya or Bakh—Maurit	208	206	202	287	327	606	480	204	220	116	198	80	66	18
Agra	278	303	332	391	436	792	526	278	268	70	60	27	12	13
Gorakhpur	212	242	334	340	389	436	348	200	172	126	60	68	22	70
Moradabad	200	225	208	282	331	776	318	245	221	87	201	8	79	1
Almabad	274	220	218	280	291	326	174	180	313	88	96	46	72	17
Total of five districts	241	278	280	351	777	603	136	208	224	106	121	80	62	32
Kan—Allahabad	412	325	267	320	353	726	618	279	258	80	145	22	68	14
Gonda	242	227	221	224	285	726	156	426	222	124	72	47	68	17
Total of two districts	220	224	212	223	726	776	622	200	274	176	82	42	68	17
Kanpur—Maurit	208	212	206	291	330	700	482	271	200	172	74	22	40	20
Gorakhpur	220	224	245	276	281	436	217	260	177	224	96	142	20	118
Total of two districts	227	220	210	277	700	846	365	268	196	222	86	110	75	91
Alm—Allahabad	427	202	208	291	202	721	514	251	200	22	122	10	122	5
Gorakhpur	212	279	281	300	342	672	224	220	222	120	126	101	97	106
Total of two districts	222	218	210	220	721	700	611	222	222	106	142	66	80	76
Kol—Allahabad	272	293	292	321	300	321	371	206	422	142	92	22	62	10
Kanpur—Allahabad	220	279	271	267	320	670	150	406	104	121	47	46	41	27
Pat—Allahabad	412	220	272	206	294	706	422	224	421	77	94	15	22	12
Saharsa—Allahabad	220	227	1,000	1,000	290	371	511	476	322	141	104	27	61	20
Taqa—Maurit	412	272	202	262	278	667	57	221	278	110	219	22	77	12
Thara—Allahabad	201	411	1,000	202	222	672	222	222	221	122	172	12	20	7
Dum—Allahabad Division	270	212	202	202	292	222	270	412	277	107	124	12	21	8

Subsidiary Table XXIV—Civil Condition by age for selected caste showing the number out of 1,000 of either sex at each age period—(concluded)

B—MARRIED

Caste, tribe or race (in the district of)	Total		0-5		5-12		12-15		15-20		20-40		40 and over	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vaishya or Baria—Meerut,	486	539	7	13	167	271	468	653	627	789	657	760	611	552
Agra	510	548	40	9	166	205	445	602	632	862	780	827	661	697
Gorakhpur	506	621	59	110	373	466	684	667	771	773	832	769	742	691
Meerabad	199	498	2	7	119	203	418	679	616	766	769	817	617	430
Allahabad	516	559	67	31	197	397	436	732	659	870	504	836	635	478
Total of five districts	511	566	34	41	205	318	519	619	676	799	764	796	669	586
Kori—Aligarh	499	662	3	57	139	263	351	679	640	845	767	873	698	602
Gonda	518	594	81	66	199	206	472	561	583	775	753	858	676	594
Total of two districts	514	658	67	63	187	217	432	683	692	787	755	860	650	595
Kumhar—Meerut	520	553	3	96	129	282	536	589	761	741	828	810	713	630
Gorakhpur	514	591	131	223	273	467	622	493	739	677	809	642	734	519
Total of two districts	582	618	76	188	217	403	591	616	747	620	815	701	727	557
Ahir—Mainpuri	171	130	2	9	90	200	368	591	191	576	760	792	618	534
Gorakhpur	511	516	101	82	328	302	573	563	575	704	669	781	644	631
Total of two districts	499	522	77	67	249	273	525	570	630	736	714	785	636	609
Kol—Allahabad	558	579	16	49	191	459	428	683	517	781	831	792	735	661
Kurmi—Partabgarh	576	522	21	129	171	300	500	508	605	625	518	695	752	644
Pasi—Bara Banki	533	554	5	4	114	229	361	667	587	916	899	922	829	544
Saharya—Jhansi	455	534	5	17	27	157	167	618	449	745	828	842	760	504
Taga—Meerut	476	518	8	18	120	331	375	633	613	782	696	764	648	579
Tharu—Naini Tal	429	505	6	8	26	76	305	370	834	766	942	714	595	468
Bom—Kansun Division	470	525	2	17	142	103	570	318	672	818	904	851	468	468

C—WIDOWED

Caste, tribe or race (in the district of)	Total		0-5		5-12		12-15		15-20		20-40		40 and over	
	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Vaishya or Baria—Meerut	118	163	1	6	10	72	43	78	95	118	210	223	493	390
Agra	112	149	1	0	3	27	20	112	59	170	149	267	360	231
Gorakhpur	132	136	10	31	15	46	67	73	97	119	118	173	206	231
Meerabad	111	117	1	0	2	33	3	61	147	50	178	204	509	509
Allahabad	110	170	13	1	12	6	70	78	88	42	101	118	292	505
Total of five districts	118	158	6	8	18	17	53	65	91	95	116	163	299	363
Kori—Aligarh	89	113	4	0	11	39	42	61	69	88	76	124	254	254
Gonda	157	119	25	1	10	6	73	13	149	31	168	95	270	369
Total of two districts	127	118	29	2	14	7	65	19	134	37	163	92	262	383
Kumhar—Meerut	83	134	2	13	2	18	12	49	33	53	98	167	247	231
Gorakhpur	111	173	23	45	36	67	61	118	84	109	93	193	176	263
Total of two districts	91	162	14	35	22	49	44	99	68	147	97	159	168	262
Ahir—Mainpuri	92	202	5	1	16	18	128	49	91	67	162	123	461	271
Gorakhpur	131	106	5	1	11	13	73	43	163	17	163	118	271	271
Total of two districts	119	172	7	1	23	21	61	62	109	29	167	144	271	271
Kol—Allahabad	84	119	1	1	1	1	1	1	1	1	1	1	1	1
Kurmi—Partabgarh	84	119	1	1	1	1	1	1	1	1	1	1	1	1
Pasi—Bara Banki	84	119	1	1	1	1	1	1	1	1	1	1	1	1
Saharya—Jhansi	84	119	1	1	1	1	1	1	1	1	1	1	1	1
Taga—Meerut	84	119	1	1	1	1	1	1	1	1	1	1	1	1
Tharu—Naini Tal	84	119	1	1	1	1	1	1	1	1	1	1	1	1
Bom—Kansun Division	84	119	1	1	1	1	1	1	1	1	1	1	1	1

SUBSIDIARY TABLE XXV.—Statement showing Civil Condition of 10,000 of each main age period.

MALES.

Serial number	Division or tract of country	All ages.			0-10.			10-15.			15-20.			20 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N W P and Oudh.	4,330	4,404	608	308	8,051	13	2,880	7,515	85	7,186	2,324	370	7,223	711	2,08
1	Himalaya, West.	4,831	4,086	453	146	9,523	8	1,128	8,515	25	8,817	2,822	361	6,127	521	1,54
2	Sub-Himalaya, West.	4,882	4,601	727	222	9,786	5	2,303	7,525	67	8,804	2,807	287	6,981	303	2,21
3	Indo-Gangetic Plain, West.	4,536	4,702	753	183	9,543	7	1,324	8,028	48	8,330	2,027	143	6,905	304	2,33
4	Indo-Gangetic Plain, Central.	5,004	4,328	670	402	9,543	28	2,643	7,279	78	7,228	2,208	177	7,214	988	1,96
5	Central Indo Plateau.	4,526	4,513	648	279	9,717	4	2,428	7,804	67	7,108	2,577	318	7,027	589	2,11
6	East Baluchistan.	5,008	4,308	508	356	9,904	11	3,886	7,235	79	7,552	1,963	458	7,618	138	1,82
7	Sub-Himalaya, East.	5,003	4,404	523	417	9,574	8	2,083	7,380	85	7,581	1,968	121	7,623	283	1,73
8	Indo-Gangetic Plain, East.	5,021	4,345	634	453	9,533	14	2,775	7,181	94	7,654	1,804	612	7,432	623	1,86

FEMALES.

Serial number	Division or tract of country	All ages.			0-10.			10-15.			15-20.			20 and over.		
		Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
	N W P and Oudh.	5,218	5,079	1,703	384	9,298	30	5,803	4,478	117	6,813	227	898	4,820	130	5,450
1	Himalaya, West.	5,227	5,221	1,512	127	9,000	11	4,853	4,060	85	6,787	247	808	4,258	78	5,560
2	Sub-Himalaya, West.	5,120	5,208	1,023	98	9,521	7	3,167	4,731	182	6,710	253	805	4,806	111	5,273
3	Indo-Gangetic Plain, West.	5,218	5,207	1,578	623	9,587	10	3,095	4,813	97	6,725	307	873	4,887	132	5,181
4	Indo-Gangetic Plain, Central.	5,220	5,250	1,730	283	9,233	23	5,813	4,324	204	6,700	220	910	4,279	136	5,455
5	Cent Indo Plateau.	5,894	5,745	2,171	345	9,245	13	5,853	2,822	125	6,207	220	1,463	5,222	84	6,614
6	East Baluchistan.	5,080	5,812	2,871	123	9,136	23	5,323	3,967	130	6,218	274	1,411	5,451	83	6,125
7	Sub-Himalaya, East.	5,145	5,263	1,220	547	9,326	27	4,674	5,214	113	6,577	478	921	4,553	123	5,258
8	Indo-Gangetic Plain, East.	5,171	5,201	1,823	737	9,194	49	5,830	4,277	153	6,464	228	1,208	4,604	129	5,907



## Chapter V—EDUCATION

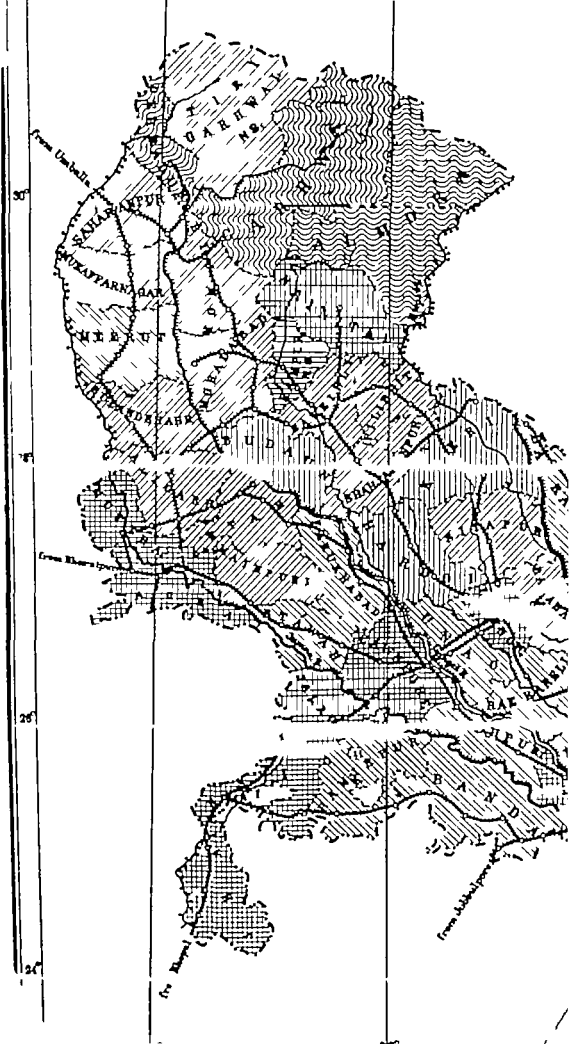
116 Meaning of the term "literate."—For census purposes the term "literate" only denotes "able to read and write." It is important to notice that a knowledge of both reading and writing was insisted on, because not a few natives know the alphabet sufficiently well to be able to spell out the meaning of a book, though they are unable to write at all. On the other hand, still more persons are able to produce a scrawl which can be recognised as a name when one is told what it is, though they are unable to write anything else or to read anything at all. The standard of literacy is thus a low one, and it was not thought desirable to attempt to define it at all by reference to any of the recognised examinations. In the course of tours of inspection the difficulty of deciding whether a person was literate or not was referred to me several times, but census officials were generally satisfied by being informed that children in the lowest class of a school, still learning the alphabet, were to be shown as illiterate, while persons who could both read and write with some amount of fluency should be reckoned as literate. An important change made in the rules of 1891 was that no entry was made for those under instruction. In both 1881 and 1891 there were three categories for the column dealing with literacy *viz.* learning literate and illiterate. The reason for this change is that the use of the term "learning" was misleading as it was applied to all persons under instruction, so that children just commencing their alphabet and students who had taken the degree of B. A. and were reading for higher degrees were included in this category.

117 General results.—142,924 males and 55,941 females were returned as literate as compared with 1,57,149 males and 38,468 females shown as literate in 1891. It may however be assumed that of the persons shown in 1891 as learning those could at least read and write who were aged 15 or more. Making an addition on this account of 60,528 males and 1,708 females the total number of literate persons has increased from 1,337,853 persons to 1,478,805. The increase in the number of literate persons has thus been 9 per cent. in both sexes taken together or 8 per cent. for males and 39 per cent. for females which may be compared with the increase in the total population which amounts to about 1½ per cent. The proportion

of literate persons to the total population is a little more than three per cent. but a considerable difference is found as indicated by the figures given above, between the proportions in the sexes. Thus out of 10,000 males at all ages 578 can read and write, while out of the same number of females only 24 are literate. Put in another way for every 10,000 males who can read and write there are only 393 females possessing the same ability.

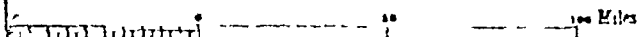
118 Literacy in different districts.—The western Himalayan districts have the highest proportion of literate persons, *viz.* 5.4 per 10,000 followed by the Central India Plateau with 3.67. Of single districts Dehra Dûn comes first with 7.06 followed by Garhwal with 6.39. If the figures for males alone be taken





# MAP OF N. W. PROVINCES & OUDH, showing NUMBER OF PERSONS LITERATE IN 10,000

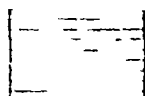
Scale of Miles



## REFERENCES

- Province or State Boundary — — — — —  
 District " — — — — —  
 Native States N S  
 1 Bundelkhand Agency

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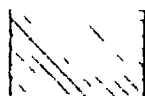
150—200



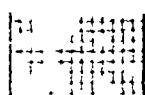
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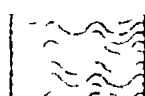
300—400



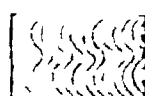
400—500



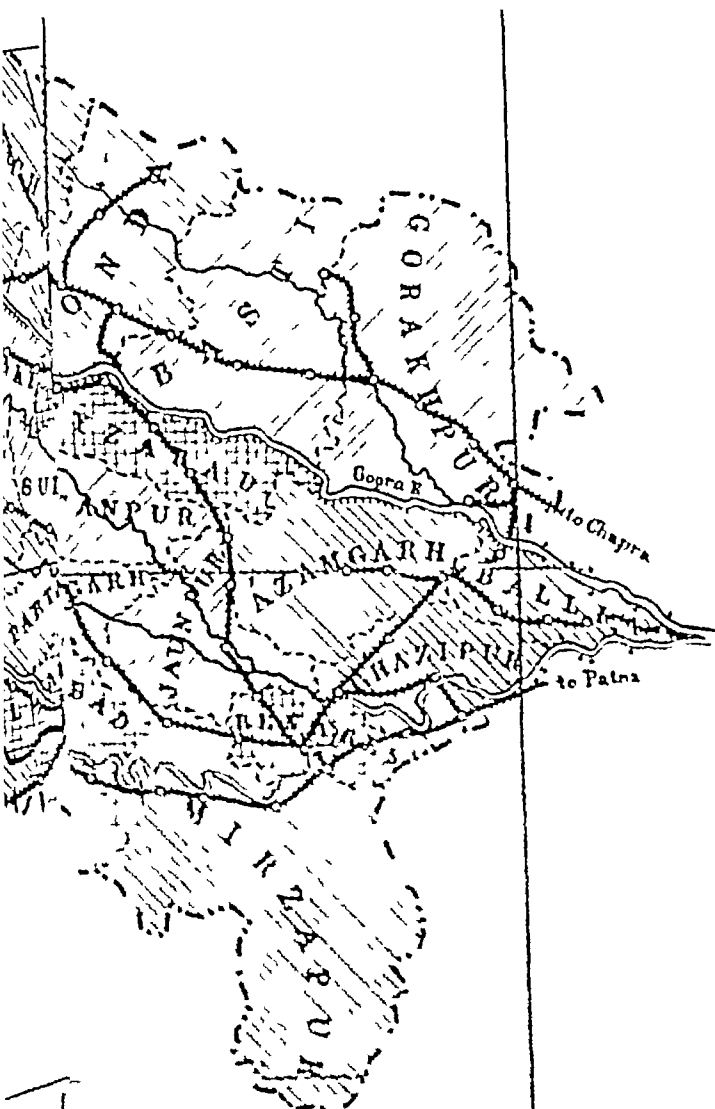
500—600



600—700



Over 700



30°

28°

26°

24°





Garhwāl is easily first with 1,284. The proportion of literate persons is lowest in the Native State of Rāmpur (142), but three British districts have less than 200 literate persons out of every 10,000 of the population, viz., Budaun (163), Kheri (179) and Hardoi (180). It is especially notable that the portion of the Provinces which is universally considered to be most prosperous, the western plain, has only 277 persons literate out of 10,000 of the population, a proportion lower than that any other part of the Provinces except the adjacent western Sub-Himālayan districts where it falls to 238.

119 **Literacy by religion**—Subsidiary Table I shows that the religion in which the proportion of literate persons to the total population is greatest is Christianity, 41 *per cent* of the followers of which are able to read and write, followed by Aryas with 24 *per cent* and Jains with 22 *per cent*. Amongst Hindus and Musalmāns the proportion falls to less than 3 *per cent*, there being 297 literate persons out of 10,000 of the former and 282 in the case of the latter. The figures for Christians were not prepared separately for Europeans, Eurasians and Native Christians, but the extent to which the latter are educated can be approximately ascertained in the following manner. There are 41,152 male Christians of all races aged over 15 years. Of these Imperial Table XVIII shows that 19,626 are Europeans, Eurasians and foreigners. The total number of male Christians of all races aged 15 years or over is 41,152, of whom 24,438 are literate. If it is assumed that all the Europeans, Eurasians and foreigners of these ages are literate, there remain 4,826 male persons literate out of a total of 21,526 Native Christians of the same ages, a proportion of 22.35 *per cent*, which is much higher than the proportion amongst Hindus (7.87 *per cent*) of the same ages. The Aryas, as has been noted in the chapter dealing with religion are chiefly drawn from the educated classes of Hindus, while Jains belong almost entirely to the mercantile caste of Banias or Vaishyas. Subsidiary Table I shows in the age distribution that the proportion of literate persons by age-periods in these two religions varies, and that the higher proportion amongst Aryas is found in the two earlier periods 0—10 and 10—15, while there are more Jains than Aryas who can read and write, proportionately to the total population, in the later periods. The conclusion is that Aryas are paying more attention to education at present than Jains are. The distribution of literate persons in districts for the two main religions, Hinduism and Islam, is shown in Subsidiary Table II, parts B and C, from which it appears that Garhwāl has the highest proportion amongst Hindus, followed by Benares. In Dehra Dun which comes first in the total of all religions the figures are affected by the high proportion the number of Europeans and Eurasians bears to the total population. Amongst the Muhammadans, excluding the districts of Almorā and Jalaun, which contain a small number only, the highest proportion is found in Jhansi (62), Lucknow (60), and Allahabad (55). In the first named district education is fairly popular, and the number of Musalmāns is not very high, but in Lucknow and Allahabad the large city population has an appreciable effect. The number of Jains and Aryas in single districts is comparatively small and no definite conclusion can be drawn from the figures for these which are therefore not printed. In the case of Christians the districts containing concentrated and large civil stations stand out

conspicuously owing to the number of Europeans and Eurasians. It is unfortunate that owing to want of funds the American Methodist Episcopal Mission which, as already shown in Chapter III has obtained the largest number of converts in these Provinces, has been obliged to close many of its schools in the last few years, where classes were taught to read and write who had little chance of being educated in other schools.

170 Female education.—The number of females who can read and write is only 24 out of every 10 000 of the total population and the proportion is smallest amongst Hindus where it falls to 15. Female education is decidedly more popular amongst Muhammadans of whom 27 in 10 000 are literate and the proportion rises to 170 in the case of Jains, 674 for Aryas and 3 191 for Christians. In single districts the results are often affected by the number of European and Eurasian females in the population. For in the whole Provinces only one district, Allahabad has over 4 000 literate females, two Benares and Lucknow have between 3 000 and 4 000 and four more Agra, Bareilly Cawnpore and Gorakhpur have between 2 000 and 3 000. Thus the Dehra Dún district has 204 literate females per 10,000 of all religions and only 41 in the case of Hindus and 36 amongst Muhammadans. In only six other districts, *viz.* Naini Tal Bareilly Agra Allahabad Lucknow and Benares can more than one half per cent of the total female population read and write and a comparison of the figures by religions shows that with the single exception of the Benares district this is due in every case to a comparatively large proportion of European or Eurasian females. In Benares 65 out of every 10 000 Hindu females can read and write while amongst Musalmans the proportion is 61. The contrast between male and female education in the case of Hindus is especially marked in districts where the proportion of literate males is high, such as Almora, Garhwal, and the Bundelkhand districts in all of which female education is distinctly backward and the proportion of females who can read and write is below the provincial average. It must also be noticed that in the case of Hindus female education contrary to the experience with males, appears to be more popular in the western plain than in any other natural division except in the eastern plain where the large proportion in the single district of Benares makes the difference and in the Mirzapur district. The presence of large towns in a district tends to raise the proportion of literate persons, especially amongst females, and this is more marked in the case of Musalmans than of Hindus. Thus the districts of Bareilly Agra Etawah Sháhjáhpur Cawnpore Lucknow are all prominent in this respect. It is noticeable however that taking considerable areas, such as the natural divisions and not single districts female education amongst Musalmans is more in vogue in the east of the Provinces and in Bundelkhand than in the western plain where it was seen that the greatest proportion of literate Hindu females is to be found. The improvement in female education in the Provinces during the last decade may also be gathered from a comparison of the proportions at the age periods 15—20 and 20 and over. In Subsidiary Table I it will be seen that in the case of males the proportion is higher in the later of these periods, which is the natural state of things. In the case of females on the other hand it is higher in the earlier period in all religions which indicates a considerable improvement in female education.

121 **English education**—The extent to which the people living in these Provinces can read and write English is shown by columns 18—20 of Subsidiary Table I, and by Table III. Taking all religions together 24 persons out of 10,000 possess this knowledge, or exactly the same proportion as was found to exist amongst females for literacy in all languages. The order in different religions also follows exactly the order noticed in the education of females. Amongst Christians it rises to 3,310 and amongst Hindus it falls to 12. The total number of Hindu females who can read and write English is only 313, and of Musalmans 89, and Aryas 32, while 10,168 Christian women out of 42,914 are literate in English. As far as females are concerned English education is thus practically non-existent for all but Christians. A

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comparison of the figures by districts for all religious points at once to the fact that the presence of a comparatively large number of Europeans overshadows anything else. Amongst Hindus the largest proportions per 10,000 are found in Lucknow (19), Dehra Dûn (41), Benares (40), and Allahabad (34). In all these districts, except Dehra Dûn, the presence of large cities affects the proportion, and in Benares the large number of Bengalis probably raises it. Similar considerations affect the proportion in the case of Musalmans which is highest, excluding Almora, in Lucknow (80), Agra (56), Allahabad (55).

122 **Literacy in selected castes**—The principle adopted in selecting castes for Imperial Table IX was to take the Kayastha caste as being certainly the one in which the largest proportion would be found, an agricultural caste, two artisan castes, and one caste of labourers. It was impossible to find a single agricultural caste distributed all over the Provinces, so that Koeris were taken for the Benares and Gorakhpur Divisions, Kachhis for Agra and Allahabad, Murao for Rohilkhand, Oudh and the Rîmpur State, and Jâts for Meerut. The Lohâr (blacksmith) and Barhai (carpenter) castes were chosen as representative artisans, and the Chamâr, whose traditional occupation is leather working, as the representative of the labouring castes. The results are reduced to regular proportions in Subsidiary Table IV, and they show clearly the very large share of the literate population that is found amongst Kayasthas. While this caste is little more than one *per cent* of the total population, literate Kayasthas number almost eleven *per cent* of the total number of persons who can read and write, and the caste includes over one fifth of the total number of literate females. More than 55 *per cent* of male Kayasthas, and nearly 5 *per cent* of females, can read and write. Of the agricultural castes chosen, the Jat is much superior to the other three in social standing and in material prosperity, which explains the higher proportion of literate persons in that caste. While the Koeri, Kachhi and Murao are approximately equal in social respects, it has already been shown that education is more popular in the east of the Provinces and the Koeri shows a proportion of literate persons double that found in the other two castes. The Lohâr and Barhai are both superior to the Koeri in the ability to read and write, but are lower than the Jat. The Chamâr, as might be expected, is not conspicuous for learning.

123 **Variations in literacy**—The proportion of persons who could read and write at each caste in the last twenty years is shown in

Subsidiary Table VI which may be compared with the variation in population shown in Subsidiary Table I Chapter II, page 53. The general conclusions to be drawn are that there is little connection between the increase of population and the increase in the number of literate persons. Thus the western plain, in which the increase in population was greatest during the last ten years, shows a decrease in the proportion of literate persons. It must of course be remembered that where education has obtained so little hold on the masses as is the case in these Provinces, literate persons belong chiefly to the middle and upper classes who are less likely to be affected by distress, and where the population of a district has been reduced by this cause the proportion of literate persons is likely to rise. On the other hand in times of scarcity the poorer members of the classes which are disposed to educate their children are unable to pay school fees. While both these considerations are appreciable the predominant feature of the matter appears to be that education is increasing most rapidly in those districts where it is already most widely spread such as the hill districts, Bundelkhand and the two adjacent districts of the Allahabad Division, Fatehpur and Allahabad, and in the eastern plain and eastern submontane districts. Examining the statistics of literacy by religions it is clear from the figures shown below that more progress has been made by Mussalmans than by Hindus —

Proportion literate per 10 000—

	Hindus		Mussalmans	
	Males.	Females.	Males.	Females.
1881	506	12	452	20
1901	560	15	526	27

Amongst Jains and Aryas the proportions were —

	Jains.		Aryas.	
	Males.	Females.	Males.	Females.
1881	4,178	14	3,513	549
1901	3,871	170	3,841	674

showing a decrease amongst Jain males and a large increase amongst females.

English education in contrast to general education is chiefly progressing apart from the hills where it is most popular in those districts where there are large cities and one of the chief factors is the number of Europeans

174 Literacy in cities.—Subsidiary Table V and Subsidiary Table VIII show the more important facts in relation to education in the nineteen towns selected as representative cities. The extent to which education is concentrated in towns appears from the fact that the proportion of literate persons is about three times as high in these towns as in the whole Provinces, for ten per cent of the total population is literate. Amongst females the difference is still more marked as two per cent can read and write in these cities against one quarter per cent in the Provinces. An examination of the figures for Hindus and Mussalmans which eliminates the abnormal effect produced by the presence of Europeans shows that the higher

proportion of literate persons in towns as compared with the provincial figures is decidedly more marked in the case of Hindus than amongst Musalmans. The proportions for individual cities are given in Subsidiary Table VIII. Amongst Hindus the figures are highest in the religious centres, Muttra and Benares, while Meerut also takes a high place. Amongst Muhammadans, Gorakhpur comes first, though it is not a large or important city, followed by Jaunpur the capital of a medieval kingdom, while Allahabad, Fyzabad and Lucknow were all important places under Muhammadan rule.

125 **Literacy in different characters**—In Imperial Table VIII literate persons are divided into five classes according as they are literate (1) in Urdu only, (2) in Hindi only, (3) and (4) in both Urdu and Hindi, (those who know Urdu better being distinguished from those who know Hindi better), and (5) in other languages. It must be noticed here that while this distinction purports to be based on language, it is really a question of character only, and Urdu and Hindi as used in Table VIII are only equivalent to the Persian and Nagri or allied alphabets. In the next chapter it will be shown that Urdu and the literary prose Hindi are the same dialect both as regards syntax and accidence though they differ in vocabulary according to the taste of the writer. The distribution of the literate population according to the character in which they can read and write is of importance. When the British administration of these provinces commenced, the language and character in use in the courts was Persian, which remained the official language till about 1837, when the vernacular was substituted for the Persian language, no change being made in the character. In fact, it was usual where documents written in Nagri or an allied alphabet were filed in court, to require that a transliteration of them in the Persian character should also be presented. A resolution was issued by Government in 1900 to the effect that the use of Nagri in documents presented to courts and Government officials should be allowed, and that notices issued to the public should be in both the Persian and Nagri characters. It was pointed out in that resolution that although no statistics were available showing the number of persons who knew only the Nagri or allied alphabets or those who only knew the Persian character, the census of 1891 had shown that while 54,000 enumerators used the latter, 120,000 had used Nagri or Kaithi, the latter being the current term for most cursive forms of Nagri. In the course of the discussion of these orders by the public, it was urged by those who criticised them adversely that the proportion found to exist amongst the numbers of enumerators using each character was not a fair representation of the proportion in the general population. The results of the present census show that, while the argument certainly held good in that the actual proportion differs from that observed amongst enumerators, the error in the latter tells against the objectors. For while there were about 2½ times as many enumerators writing Nagri or Kaithi as those who used the Persian character, there are 1,016,069 persons who declared themselves literate in Nagri or Kaithi only, against 259,013 who were literate in the Persian character only, a proportion of nearly four to one. Of the persons who were literate in both characters, 67,721 declared they were more familiar with the Persian, and 65,679 said they knew the Nagri or Kaithi character better. In connection with this matter the experience of the Allahabad district

may be quoted. Estimates of the numbers of enumeration forms in each character required for each district were based on the numbers of enumerators using each character at the census of 1891. The estimate for the Aligarh district turned out to be entirely incorrect as the services of patwaris, who formed the majority of the census staff in 1891 and who usually write the Persian character in that district, were not available owing to settlement operations. Table VIII shows that while 6 023 persons in this district could read and write the Persian character 22,873 could read and write Nagri, and as a matter of fact, it was necessary to send a large addition of Nagri forms. No attempt was made to distinguish between Nagri and its cursive forms, because what is known as Kaithi in one district differs considerably from what passes under the same name in another. A volume of facsimiles of the different types of characters passing through the post office contains eleven specimens found in these provinces. An educated Hindu to whom this volume was shown could only read the Nagri specimen and the variety used in his native place with ease, and one other specimen from a neighbouring district with difficulty and was unable to decipher the others. Great difficulty was experienced in the Lucknow office in reading the books of schedules from adjacent districts written in so-called Kaithi, and in the Cawnpore office it was necessary to reabstract and retabulate completely the entries for language and birth-place in the schedules of Ajmer Merwara owing to the confusion between the words Merwara, Meywar and Marwar. In the variety of the alphabet used by bankers the difficulty is still greater as vowels are almost entirely omitted, and a story is told of a letter written in this character that caused much confusion. A banker had left home to visit a branch office and his clerks in writing home to give information as to his further movements wrote "*Lald ji Ajmer gas bari baki bhej do*" or "The master has gone to Ajmer send the big ledger." The letter was however read. "*Lald ji ajmar gas bari baki bhej do*" or "The master died to day send the eldest wife." With so many distinct varieties of character it was necessary to choose a standard and Government has long since decided in favour of Devanagari and forbidden the use of any kind of Kaithi in the village records, the chief class of public documents in which a character other than Persian is employed. It was pointed out by the Education Commission of 1882 that one of the effects of these orders was to place private schools in Oudh where cursive forms were in common use at a disadvantage as compared with the Government primary schools, but the knowledge of Nagri as far as reading is concerned is now almost universal amongst even those persons who use the cursive forms for writing.

176 Causes affecting progress of education.—The census statistics deal only with the mere ability to read and write and for purposes of comparison it will be sufficient to examine the variation in the statistics of the Educational Department dealing with the lower primary stage of schools. The number of pupils in this stage has risen from 146,088 in the year 1890-91 to 257 144 in the year 1900-1901. The greater number of these are found in schools paid for by local funds which contained 118 640 in 1890-91 and 174 483 in 1900-1901. During the ten years the expenditure of local funds on primary schools has risen from Rs. 5 47 172 to Rs. 6 19,548 but at

the end of 1895 an innovation was made which has probably had a considerable effect on primary education, which will tend to increase. Before that time the small indigenous schools of the country had practically remained unrecognized and unaided by Government, and the change consisted in the allotment of a special grant to be spent by District Boards in subventions to these. The result of this is seen in the large increase from 11,991 in 1890-91 to 62,810 in 1900-1901 in the attendance at primary aided schools. I am unable to offer any explanation of the reason why the proportion of literate persons should vary so much in different districts, so to say that it is highest in districts where people appreciate it most is merely to throw back the difficulty to the explanation of the reason why the desire for education should vary. It may be noted that where the proportion of literate persons is highest, the character most in use is the Nagri or one of its cursive forms, and on the other hand that in the Rohilkhand Division, the only one in which the number of persons who can only read and write the Persian character is larger than the number literate in Nagri, the proportion of literate persons is lower than in any other revenue division. The only inference, however, which can be safely drawn from these facts is that Nagri is easier to learn than the Persian character. Table VIII shows clearly that Hindus prefer to read the Nagri, and Musalmans the Persian character. In no districts were more Hindus returned as literate in Persian than in Nagri, and in only two, Ballia and Basti, were more Muhammadans shown as literate in Nagri than in Persian. The difficulty is to explain why in the backward division of Rohilkhand, where the proportion even amongst Hindus literate in either of the two characters more nearly approaches equality than any other division, the Nagri character should not be more popular. Facilities for learning Nagri are probably equal over all parts of the provinces, and there is no difference in the use of the characters in the courts which will explain this, for Persian is used exclusively, with the exception already noted, in all districts but those of the Kumaun Division. It may, however, be noted that the ability to read and write Nagri only is almost invariably accompanied by a lower degree of education, in a wider sense, than the ability to read and write the Persian character. It was found in abstraction offices that schedules filled in by non-official enumerators in the Nagri character were not so well done as those written in the Persian character. Another point for notice is that the distribution of literacy according to the census statistics is almost the reverse of that indicated by the statistics of the Educational Department. In Kumaun both sets of figures indicate the popularity of education, but while as already remarked, the number of persons able to read and write is proportionately least in the divisions of Meerut and Rohilkhand, the percentage of children on the school-going ages is highest in those parts of the provinces, even allowing for the increase in population. The conclusion is that private elementary education is more common in Bundelkhand, and the east of the provinces than in the west. In the hill districts there are few private schools, but a great demand for education in the Government schools. One of the things which strikes a European most about the literate native is the fact that he seems to read so little. Judging by the subject of the books registered for copyright the two classes of literature most favoured in



these provinces, apart from school-books and keys, are religious works (often in poetry) and erotic novels. In the case of persons only literate in Nagri there are reasons for this, because modern books printed in this character as will be shown in the next chapter are usually written in such a euphuistic style as to be unintelligible to the ordinary man, while the more popular classical poems are generally archaic or written in dialect, and are not readily comprehensible, though popular. The great majority of natives, therefore learn to read and write simply to be able to compose or read letters and to keep accounts, and not with the object of reading books. Officers of the Educational Department have made a similar complaint about students of English. A large proportion of these leave school as soon as they are able to compose a more or less ungrammatical telegram. There can be no doubt that the absence of a reading habit is one of the most important factors in the low proportion of literacy found in these Provinces and in the case of those persons who know Nagri only its formation is undoubtedly retarded by the fashionable style of writing. The absence is, however strongly marked even among the better educated men who form the bulk of Government servants in the subordinate grades. Vernacular literature (excluding Persian and Sanskrit) is especially poor in works on history biography travels, and science and the essays on various similar subjects which form such a feature in most European literatures of the nineteenth century have no counterpart in the productions of these Provinces. In his work on the vernacular literature of Hindustan, Dr Grierson has regretfully pointed out that the country had only produced a single critic, the late Babu Harish Chandra, and it may be noted that the trail of the Sanskrit Dictionary is found in most of his works. If literacy is to be advanced both in extent and in degree, it appears to me that the first problem is to obtain a healthy and popular literature. One more point which tends to retard progress may be mentioned. In chapter VIII dealing with caste a division of the Hindu castes into groups will be found. The last two of these groups, XI and XII, comprising nearly 25 per cent of the total include castes that are "untouchable" and boys of these castes would not be admitted into most schools. Group X, with over five per cent includes a number of castes to whom objections would be raised. Groups VIII and IX with 41 per cent include the middle class agricultural and artisan castes amongst whom education is usually thought a useless luxury and there remain only the highest groups with about 30 per cent amongst whom education is not unpopular and can be obtained without difficulty. The report of the Educational Department for the year 1900-1901 shows that in that year about eleven per cent. of boys of the school going age were receiving instruction in schools recognised by the department. Before these Provinces can rise from the low place they occupy in the scale of literacy in India, it will be necessary to overcome the indifference of the middle class castes, and to provide greater facilities for obtaining education amongst the lowest castes where indifference also has to be faced. In female education there are two special difficulties. The first is the want of female teachers, which is said to be due to a prevailing impression "that such a calling cannot be pursued by a modest woman." The second is that though little girls are sometimes allowed to go to boys' schools they are taken

away at a very early age, and in any case the *pardah* system, and early marriages interfere with education in the very castes where it is most likely to be accepted. Female education amongst natives is to a very large extent in the hands of the Missionaries in these provinces, and the American Methodist Episcopal Mission in particular has made special efforts in this direction, and has founded a women's college at Lucknow.

SUBSIDIARY TABLE L—Education

Age period.	Number in 10,000						Number in 10,070			
	Literata.			Illiterata.			Urban only		Rural only	
	Both sexes.	Male.	Female.	Total.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11
<i>All Races</i>										
0-10	87	65	7	9,953	9,935	9,963	19	2	43	8
10-15	233	423	23	9,737	9,545	9,978	114	6	257	15
15-20	430	787	43	9,541	9,333	9,888	189	8	493	15
20 and over	433	819	25	9,573	9,181	9,973	126	8	580	19
Total	810	978	34	9,900	9,423	9,978	101	4	401	13
<i>His</i>										
0-10	23	60	2	9,988	9,940	9,907	10	—	46	2
10-15	223	439	15	9,746	9,861	9,953	71	1	322	13
15-20	423	744	23	9,575	9,333	9,971	96	1	549	25
20 and over	411	783	19	9,888	9,807	9,951	58	1	643	16
Total	297	560	15	9,703	9,440	9,883	50	1	445	13
<i>Mexican</i>										
0-10	34	80	7	9,908	9,941	9,933	47	5	6	1
10-15	238	407	21	9,703	9,523	9,980	237	25	40	2
15-20	417	743	48	9,593	9,386	9,943	523	30	73	5
20 and over	303	723	23	9,807	9,343	9,967	214	26	137	8
Total	293	553	37	9,718	9,474	9,973	278	20	70	3
<i>Ind</i>										
0-10	363	713	23	9,517	9,398	9,957	180	1	475	30
10-15	2,236	2,030	238	7,714	6,180	9,713	713	17	2,703	230
15-20	2,523	4,874	383	7,177	5,135	9,718	791	13	2,451	244
20 and over	2,324	5,073	193	7,176	4,923	9,807	495	14	2,970	145
Total	2,518	5,571	170	7,787	6,023	9,830	471	11	2,040	180
<i>Chinese</i>										
0-10	1,531	1,436	1,544	8,479	8,503	2,454	254	258	123	161
10-15	2,800	2,523	4,115	5,040	6,103	5,985	1,379	1,803	776	687
15-20	4,987	4,825	4,150	2,413	6,964	6,711	1,454	987	783	829
20 and over	5,143	6,089	2,647	4,657	2,913	6,323	1,250	453	599	236
Total	4,140	4,874	2,191	5,800	5,178	6,800	1,708	551	280	236
<i>J</i>										
0-10	626	922	304	9,374	9,078	9,005	271	17	444	270
10-15	2,672	2,974	905	7,308	6,005	9,011	1,311	87	1,700	823
15-20	2,106	4,703	1,110	6,256	5,377	9,700	1,214	47	1,737	940
20 and over	2,077	4,580	736	6,323	5,130	9,374	945	50	2,801	537
Total	2,479	2,541	274	5,773	6,130	9,220	207	29	1,614	274

by age and sex

Literate in

Urdu and Hindi, knowing Urdu better		Urdu and Hindi, knowing Hindi better		Other languages		Number in 100,000 literate in English			Females to 100,000 males		
Male	Female	Male	Female	Male	Female	Total	Male	Female	Literate	Il- literate	Literate in English
12	13	14	15	16	17	18	19	20	21	22	23
<i>sons</i>											
1	..	1	..	3	2	8	14	2	1,085	960	1,372
12	1	14	1	14	6	16	25	5	501	8363	1,597
40	1	39	1	29	7	34	57	7	461	8,929	1,069
30	1	38	1	36	6	31	56	5	343	10,627	134
26	1	26	1	24	5	24	42	5	393	9,825	1,032
<i>daughters</i>											
1		1	.	2	..	1	1	.	553	9,587	184
12		16		9	1	19	18	..	203	8,331	65
40	1	41	..	19	2	24	44	1	313	8,832	87
36	..	38	1	19	1	15	30		236	10,598	57
26	..	26		14	1	12	22		258	9,593	65
<i>sons</i>											
2		1		3	1	1	2		1,081	9,717	191
9		5		16	4	15	28	..	627	8,499	33
28	1	13	..	43	3	46	80	1	582	9,529	53
43	1	26	1	42	2	25	49	..	439	10,744	67
26	1	16	1	29	2	19	35		493	10,072	69
<i>daughters</i>											
14	1	7		17	1	13	25	1	437	10,079	409
93	3	105		117	28	99	158		580	12,072	
290	8	215	3	178	19	179	326	..	467	15,993	
213	14	195	5	210	11	93	169	3	32	17,944	133
157	9	147	3	155	11	82	140	1	369	14,041	115
<i>sons</i>											
18	119	14	65	975	943	1,088	1,122	1,052	9,944	6,622	4,281
168	749	84	326	1,541	1,470	2,135	2,081	2,222	8,427	7,495	9,140
174	219	16	265	2,478	2,141	2,821	2,632	2,169	7,141	4,003	7,71
184	193	6	100	4,168	2,598	4,412	4,310	2,943	2,682	6,688	3,343
170	163	80	182	3,117	1,888	3,010	2,888	2,300	4,768	6,477	4,881
<i>daughters</i>											
17	1	69		31	13	71	58	2	3,600	6,687	412
513	27	200	7	1,400	1,200	2,270	2,080	2,000	1,887	11,600	2,000
507	19	6	23	78	61	264	200	200	1,000	12,400	2,400
47	27	6.1	60	2,400	1,200	4,110	3,710	8	1,140	1,000	1,000
61	2	400	10	1,000	1,000	2,000	1,000	11	1,000	2,000	1,000

SUBSIDIARY TABLE II—Education by age, sex and natural divisions or districts.

A.—ALL RELIGIONS.

Literate per 10,000.												
Serial number	Districts.	All ages.			0-10.		10-25.		15-20.		20 and over	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
		3	4	5	6	7	8	9	10	11	12	13
1	H. W. P. and Outh	811	578	24	65	7	482	23	767	43	819	28
	Himachya, West	574	1,052	49	147	24	1,004	85	1,278	64	1,826	57
1	Dakra Dām	796	1,074	204	196	120	572	165	1,248	229	1,880	230
2	Kalot Tal	418	708	82	106	17	867	81	748	85	823	86
3	Almora	867	1,085	22	146	6	1,812	43	1,802	47	1,457	23
4	Gorkhal	639	1,234	16	187	4	1,181	28	1,087	19	1,773	16
	Sub-Himachya, West	238	410	27	42	8	277	84	475	46	606	18
5	Baldhampur	247	446	22	81	6	218	20	442	28	671	23
6	Bawal	273	486	96	43	18	900	74	730	86	648	58
7	B. par	211	300	16	58	8	279	20	273	22	371	17
8	Phibhi	286	412	23	36	4	227	28	472	40	604	24
9	Kheel	179	223	18	82	4	211	22	322	22	421	17
	Indo-Gangetic Plains, West	277	428	20	64	7	466	40	840	52	651	29
10	Muzaffargarh	237	474	8	41	2	258	7	328	14	712	10
11	Moorvi	211	302	28	84	9	581	29	942	47	722	27
12	Dakshin	247	481	27	44	8	487	27	808	26	829	27
13	Aligarh	257	522	24	94	8	526	44	929	52	888	24
14	Muzira	432	775	22	118	6	686	21	1,282	68	1,018	40
15	Agra	401	860	84	79	23	508	100	2,180	108	212	81
16	Farrukhabad	303	537	27	54	6	510	42	1,030	67	687	23
17	Meerut	226	418	15	61	2	426	21	547	28	571	22
18	Kanpur	300	802	28	70	6	514	27	729	44	708	23
19	Kash	218	322	17	32	8	320	26	521	26	652	15
20	Bachan	182	278	22	42	6	277	24	402	22	378	22
21	Moradabad	211	326	26	40	7	280	27	680	22	484	22
22	Meerut	237	441	20	56	7	400	48	557	22	606	21
	Indo-Gangetic Plains, Central	215	611	25	56	8	419	26	717	46	800	21
23	Cawnpore	404	721	26	86	12	800	27	911	52	900	42
24	Faizpur	278	729	7	82	2	588	4	872	2	1,004	9
25	Almora	426	708	58	98	22	848	68	887	68	1,142	64
26	Lucknow	479	824	86	72	24	400	80	1,042	142	1,173	104
27	Unao	302	394	9	42	1	484	8	802	19	800	12
28	Muz Daul	218	614	16	40	2	471	9	801	28	872	22
29	Shikhar	280	482	16	37	2	845	18	846	26	686	18
30	Morad	180	228	14	17	2	182	18	416	26	407	18
31	Fyzabad	407	637	17	31	7	408	19	622	20	942	21
32	Bulandpur	208	409	21	22	2	221	21	422	12	841	12
33	Partiagarh	306	612	12	27	2	272	9	611	16	681	15
34	Bera Banki	223	623	12	32	2	272	10	612	25	874	15
	Central India Plateau	267	706	17	78	5	625	20	785	28	1,015	19
35	Banda	211	807	11	37	2	422	12	602	19	872	12
36	Hamirpur	221	621	9	56	1	521	5	772	15	842	11
37	Jhansi	404	708	21	37	12	525	41	772	46	1,126	22
38	Jaloun	422	523	11	167	2	746	12	902	22	1,121	17
	East Satpura	588	701	22	75	7	422	24	616	42	1,048	22
39	Mirzapur	218	701	22	72	7	462	24	612	42	1,042	22
	Sub-Himachya, East	292	664	14	52	4	320	12	614	23	682	17
40	Gorakhpur	222	564	11	70	7	420	17	622	21	812	21
41	Beni	221	542	11	42	2	564	9	680	42	842	11
42	Gonda	204	607	9	42	2	467	6	606	16	820	12
43	Baharich	212	621	12	27	1	272	7	516	17	966	12
	Indo-Gangetic Plains, East	512	706	25	99	7	522	24	880	28	1,020	21
44	Bowara	496	1,122	77	142	17	612	77	1,202	106	1,572	92
45	Jaunpur	295	526	12	52	2	272	9	722	22	786	17
46	Chhapra	216	617	21	25	5	516	25	762	22	872	26
47	Balla	222	622	12	25	2	467	12	422	14	966	11
48	Amangarh	241	679	18	202	4	562	16	922	26	1061	11
	Kathi Plateau											
49	Tetel (Himachya West)	221	412	7	42	1	242	7	402	12	672	9
50	Bilapour (Sub-Himachya West)	142	216	11	19	2	122	16	244	22	272	12

SUBSIDIARY TABLE II—*Educations by age, sex and natural divisions or districts—(continued)*

B—HINDUS

Serial number	District	Rate per 1000										
		All ages			0-10		10-15		15-20		20 and over	
		Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	N. W. P. and Oudh	297	501	15	60	3	440	11	745	29	703	19
	Himalaya, West	657	1,063	14	133	3	1,021	13	1,417	25	1,425	19
1	Delhra Dun	571	966	41	103	9	747	40	1,125	76	1,262	80
2	Naini Tal	443	779	25	109	4	633	22	825	57	1,041	30
3	Almora	542	1,069	8	137	2	1,185	8	1,771	10	1,419	11
4	Garhwal	631	1,283	8	165	1	1,149	7	1,704	11	1,789	10
	Sub Himalaya, West	217	393	10	41	5	273	20	441	34	571	18
5	Saharanpur	256	465	10	33	3	232	13	447	17	716	13
6	Bareilly	224	391	25	48	6	341	27	647	59	758	30
7	Bijnor	208	382	12	71	4	278	16	329	20	409	14
8	Lahbit	212	383	15	33	4	319	23	431	32	556	17
9	Rheri	165	339	14	26	2	201	22	325	23	409	16
	Indo Gangetic Plain, West	257	463	17	55	4	441	22	841	35	605	20
10	Muzaffarnagar	242	464	7	41	3	345	7	514	8	703	8
11	Meerut	273	500	11	59	3	337	21	881	27	644	11
12	Bulandshahr	234	429	11	39	2	445	21	625	19	609	21
13	Aligarh	260	478	16	62	3	513	19	685	19	613	18
14	Muttra	428	774	28	104	2	67	30	1,122	51	1,012	27
15	Agra	344	696	22	54	7	486	37	2,268	9	645	23
16	Farakhabad	244	522	22	49	3	383	22	1,067	9	645	23
17	Mainpuri	296	504	14	59	3	441	15	496	23	605	18
18	Kanwar	294	514	22	74	1	44	21	707	29	684	25
19	Etah	191	312	13	29	1	261	21	448	28	484	15
20	Buland	159	244	16	33	1	231	22	344	8	72	18
21	Moradabad	212	376	3	47	3	370	27	609	49	476	28
22	Shahjahanpur	225	406	14	49	3	339	15	511	25	688	18
	Indo Gangetic Plain, Central	291	500	14	49	4	391	14	606	23	811	18
23	Cawnpore	177	390	17	82	7	282	17	877	30	1,017	29
24	Faizpur	344	707	6	78	2	573	4	877	1	682	7
25	Aligarh	344	707	28	79	9	477	29	777	43	1,017	31
26	Bucknow	318	617	29	96	4	432	33	703	41	807	38
27	Unnao	309	579	7	48	2	487	6	711	12	789	10
28	Ben Bareilly	308	610	13	46	2	448	7	787	18	809	17
29	Sitapur	293	483	14	37	3	344	11	519	31	681	17
30	Hardoi	174	314	13	17	4	187	11	385	21	477	16
31	Farrukabad	207	399	12	46	4	289	12	609	13	689	14
32	Saltanpur	206	344	9	26	2	237	7	111	13	628	11
33	Farrukabad	202	399	11	23	3	311	10	626	17	609	14
34	Bara Banka	244	433	10	59	1	346	7	607	22	661	13
	Central India Plateau	336	610	10	69	2	502	10	721	19	632	12
35	Bharia	244	433	8	57	1	413	11	674	17	47	19
36	Hathapur	221	403	7	57	1	47	4	747	11	29	1
37	Jhansi	177	390	14	67	1	31	15	609	21	609	17
38	Jaloun	479	841	11	107	3	7	7	82	27	112	13
	East Sagar	352	608	21	74	3	191	20	603	30	1,046	27
39	Mirzapur	2	678	21	74	2	481	29	877	3		27
	S. Himalaya East	290	550	12	59	3	105	10	673	27	650	16
40	Gorakhpur	284	529	16	79	3	416	14	609	28	1,017	29
41	Patna	244	433	1	4	2	38	19	609	47	609	12
42	Gorakhpur	244	433	1	4	2	38	19	609	47	609	12
43	Israhul	221	403	10	28	1	2	1	6	7	174	1
	East Gangetic Plain	348	655	20	97	4	513	17	692	30	646	29
44	Patna	244	433	6	14	2	371	31	1,122	31	1,262	80
45	Jaipur	244	433	11	11	2	31	1	21	21	709	1
46	Gorakhpur	244	433	18	18	4	4	1	21	1	21	1
47	Patna	244	433	10	10	3	4	1	21	1	21	1
48	Gorakhpur	244	433	1	1	1	1	1	21	1	21	1
	Central India Plateau	336	610	10	69	2	502	10	721	19	632	12
49	Patna	244	433	1	1	1	1	1	21	1	21	1
50	Patna	244	433	1	1	1	1	1	21	1	21	1

**SUPPLEMENTARY TABLE II.—Education by age sex and natural divisions or districts—(concluded).**

**C.—MARATHWADE.**

Literate per 1,000.

		Lakhs per 1,000										
Serial number	District.	Total all ages.			0-10.		10-15.		15-20.		20 and over	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
	X. W. P. and Oudh.	282	527	27	89	7	407	81	743	49	753	83
	Himalaya, West.	834	553	26	107	13	410	33	574	74	721	23
1	Dabra Dd	331	348	36	193	14	338	53	1,130	103	908	17
2	Kann Tal	302	347	1	53	7	296	13	317	34	479	16
3	Almora	1,343	2,083	178	340	110	1,940	243	2,024	211	2,003	197
4	Garkwal	908	839	22	86	—	801	—	846	—	893	43
	Sub-Himalaya, West.	197	356	24	27	4	240	22	425	40	523	33
5	Saharapur	183	293	8	10	2	25	6	216	16	403	11
6	Pureilly	258	496	62	81	6	360	48	677	106	673	87
7	Bhujor	180	314	13	27	5	226	14	42	23	328	12
8	Pithorah	273	406	31	35	4	313	31	606	64	783	40
9	Khar	124	223	14	64	0	873	29	267	13	277	17
	Indo-Gangetic Plain, West.	231	420	25	63	8	375	28	674	47	867	30
10	Mum Parnagar	163	329	9	81	3	363	8	323	19	504	11
11	Meerut	197	363	13	81	4	417	13	608	23	418	18
12	Dundahat	21	278	1	33	3	204	10	603	16	536	20
13	Aligarh	206	493	16	53	4	340	28	1,026	52	964	16
14	Muttra	313	377	11	176	1	403	8	843	22	730	13
15	Agra	336	381	85	63	66	431	191	864	178	825	23
16	Fatehabad	214	443	23	36	11	583	84	606	78	670	23
17	M. raptur	330	643	36	69	10	534	83	896	44	853	31
18	Etawah	293	654	69	96	13	640	86	937	163	818	27
19	Flah	242	448	13	34	3	400	31	1,163	40	632	16
20	Budon	205	440	27	74	9	424	46	806	63	829	20
21	Mewadabad	173	323	19	44	3	324	18	531	27	437	26
22	Kishinagar	311	589	71	84	11	810	119	618	129	806	67
	Indo-Gangetic Plain Central.	871	706	86	78	7	530	86	968	60	1,018	46
23	Cawnpore	437	735	67	121	20	879	67	1,096	114	940	75
24	Patna	400	616	15	113	3	683	7	961	28	1,164	31
25	Ajmer	458	1,067	41	123	8	873	63	1,420	69	1,371	46
26	Lucknow	603	1,108	93	91	11	903	80	1,814	180	1,630	123
27	Un	333	625	26	4	6	43	43	903	70	818	28
28	Das Porell	400	730	54	78	14	864	40	920	69	1,113	66
29	Aligarh	314	396	19	81	4	573	13	631	34	634	24
30	Haridwar	224	419	17	30	3	322	8	831	44	613	21
31	Pymont	367	718	31	76	6	613	11	830	15	1,037	48
32	Suba pur	241	479	21	53	5	363	16	614	64	780	24
33	Parbhani	323	671	14	33	3	334	21	700	19	1,106	18
34	Mara Bunkh	234	543	23	67	4	470	22	793	40	730	31
	Central India Plateau.	498	951	36	83	12	747	53	1,166	63	1,350	45
35	Dinda	478	861	34	80	27	820	31	1,003	86	1,277	30
36	Rampur	480	873	24	97	8	926	31	1,134	89	1,374	30
37	Jhansi	634	1,186	61	94	13	873	87	1,361	108	1,246	74
38	Jalgaon	630	833	37	63	—	661	63	1,078	73	1,226	36
	East Sanyas.	236	644	24	63	14	410	41	645	53	943	33
39	Mirzapur	333	644	31	69	14	410	41	645	53	943	33
	Sub-Himalaya, East.	232	446	11	43	8	277	10	536	23	700	14
40	Gorakhpur	274	414	13	60	6	300	18	599	31	633	16
41	Harid	204	390	7	45	1	246	7	417	17	613	9
42	Gonda	274	491	3	34	1	346	6	524	17	726	1
43	Kashmir	205	439	16	31	—	319	7	450	14	533	26
	Indo-Gangetic Plain, East.	423	841	41	93	9	687	43	1,201	73	1,411	30
44	Panna	504	927	61	44	8	632	63	1,044	101	1,241	79
45	Jamunpur	17	81	31	97	7	60	1	1,045	27	1,164	39
46	Gulabpur	426	617	30	120	2	611	27	1,247	54	1,223	39
47	Bahra	351	721	37	81	13	463	34	877	63	1,181	46
48	Amargarh	413	806	43	116	12	685	46	1,143	33	1,107	60
	Kalase States.											
49	T. Sri Garkwal (Himalaya, West)	334	653	13	91	—	558	—	441	—	1,004	30
50	Kampur (Sub-Himalaya, West)	144	273	14	14	4	113	17	244	21	437	17

**SUPPLEMENTARY TABLE III —English education by age, sex and natural divisions or districts**

**A — ALL RELIGIONS**

Serial number	Natural Divisions or Districts	Total number of pupils										Standard over	
		All ages		0-10		10-15		15-20		20 and over			
		Total	Males	Females	Total	Males	Females	Total	Males	Females	Total	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	
	N. W. P. and Oudh	10	35	5	4	2	21	5	59	7	49	5	
	Himalaya, West	43	63	20	13	15	67	23	96	23	79	21	
1	Dehra Dûn	13	102	66	49	111	29	91	208	106	17	23	
2	Naini Tal	14	68	26	22	11	53	47	73	73	73	27	
3	Almora	29	49	8	5	4	49	7	92	13	66	11	
4	Ganawal	10	27	3	1	1	29	7	33	3	37	3	
	Sub Himalaya West	22	39	4	3	2	17	3	49	4	57	6	
5	Salwanpur	25	39	6	7	4	12	6	44	6	64	14	
6	Barilly	45	87	4	3	2	31	3	123	1	126	8	
7	Bijnor	10	18	1	1	1	13	9	23	3	2	1	
8	Philhit	8	13	3	2	2	15	2	29	2	14	1	
9	Kheri	7	11	1	2	2	9	1	2	1	13	1	
	Indo Gangetic Plain, West	22	38	4	4	1	29	5	71	8	10	13	
10	Muzaffarnagar	6	17				10		29	1	27		
11	Meerut	11	63	9	6	2	48	14	9	16	8	15	
12	Bulandshahr	10	19	1	2	2	29	10	10	1	4	1	
13	Aligarh	23	47	2	3	1	24	3	31	1	67	2	
14	Mottra	23	4	3	2	2	4	2	183	1	42	1	
15	Agra	51	81	19	12	6	7	23	123	31	111	21	
16	Farakkalad	31	49	3	3	1	3	6	7	6		3	
17	Munpura	10	19	1	1		29	1	49		14	1	
18	Fatehgarh	6	18	1							2	1	
19	Etah	8	17	1			6	1	31	1	18	1	
20	Budaun	8	15		1		42	1	41		11		
21	Moradabad	29	46	4	2	2	23	7	62	1	68	3	
22	Sikandarpur	12	20	2	2		21	5	35		29	3	
	Indo Gangetic Plain, Central	20	45	7	5	3	29	8	60	11	62	9	
23	Cawnpore	41	65	15	9	3	4	12	16	17	8	21	
24	Etahpur	6	11	1				1	17	1	1	1	
25	Allahabad	71	116	26	17	13	83	32	142	28	134	71	
26	Lucknow	131	214	39	20	17	142	23	228	77	211	45	
27	Unao	7	13		1		6		4		17	8	
28	Jaunpur	7	13		1		13		21		18	1	
29	Satapur	6	10	1			1	1	9	1	21	1	
30	Barh	6	11	1	1		6	4	21		16	1	
31	Farrukhabad	29	27	3	3		18	5	43		7	2	
32	Sultanpur	3	1				7		21		1		
33	Partur	7	12	1			8	1	18	1	18	1	
34	Bera Banki	6	14	1		1	11	1	4		19	1	
	Central Indo Plateau	21	39	3	7	3	14	2	47	5	61	4	
35	Panda	5	15	1	2	1	11	1			21	1	
36	Hemchpur	2	12	1			7		16	2	18	2	
37	Jhansi	27	10	9	26	9	28	4	77	16	10	10	
38	Jalau	7	11	1	2		6	6	1	2	16	1	
	East Sagar	10	15	3	6	1	21	2	57		2	3	
39	Varanasi	19	3	3	6	1	21	2		3	43	3	
	Sub Himalaya, E.	6	15	1	1	1	9	2	24	3	22	2	
40	Co. Aligarh	10	13		2	1	11		4		7		
41	Etah	4	1		1		7		1	1	16		
42	Unao	11	13	1	1	1	1	4	21	1	7	2	
43	Barh	17	1	1			1	1	21	1	1	1	
	Indo Gangetic Plain, East	13	27	15	3	1	10	1	56	2	72	2	
44	Etah	6	6	1	2		4		16		11		
45	Jaunpur	6	17	1	1		1			1	17	1	
46	Chhapra	6	11	1	1	1	6			2	1	2	
47	Jaunpur	1	1				1		2	1	18	1	
48	Varanasi	10	1	1			4		16	1	1	6	
	North Bihar												
49	Etah	6	14		2		17		17	5	27		
50	Jaunpur	1	1				4					1	



SUBSIDIARY TABLE III.—English education by age, sex and natural divisions or districts—(continued).

B.—HINDUS.

		Literate per 10,000.										
		All ages.			0-10.		10-15		15-20.		20 and over	
		Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
	K W P and Oudh	12	25	—	2	—	19	—	44	—	30	—
	Himachya, West	21	40	—	2	—	42	—	69	1	53	—
1	Dohra Dala	41	87	—	2	—	27	—	144	—	103	—
2	Kabul Tal	23	40	1	2	—	45	—	55	2	55	1
3	Almora	18	36	—	2	—	41	—	35	—	43	—
4	Gairwal	10	20	—	—	—	18	—	27	—	25	—
	Sub-Himachya, West	11	21	—	1	—	12	—	23	—	20	—
5	Badrinagar	15	28	—	—	—	0	—	26	1	42	—
6	Barilly	19	36	—	1	—	17	—	74	—	40	—
7	Dehra	9	17	—	1	—	13	1	21	1	27	—
8	Pithoragarh	7	11	—	1	—	14	—	20	—	11	—
9	Khari	5	9	—	1	—	8	—	12	—	10	—
	Indo-Gangetic Plain, West	14	26	—	2	—	21	—	55	1	52	—
10	Muzaffargarh	7	14	—	1	—	10	—	25	—	19	—
11	Muzaffargarh	22	42	1	4	—	36	1	77	2	54	1
12	Bahawalpur	8	17	—	1	—	19	—	45	—	19	—
13	Aligarh	22	42	—	2	—	24	—	32	1	30	—
14	Muzaffargarh	22	41	—	2	—	42	—	101	—	32	—
15	Agro	1	21	—	2	—	20	—	54	1	42	—
16	Purebhabad	17	21	—	1	—	24	—	74	—	30	—
17	Muzaffargarh	9	16	—	2	—	17	—	22	—	20	—
18	Pithoragarh	8	12	—	1	—	7	—	21	1	21	—
19	Kash	5	9	—	—	—	4	—	16	—	12	—
20	Budina	5	8	—	1	—	2	—	21	—	7	—
21	Muzaffargarh	2	41	—	1	—	14	—	41	—	72	—
22	Muzaffargarh	7	12	—	1	—	12	—	21	—	17	—
	Indo-Gangetic Plain Central	13	26	—	1	—	19	—	46	—	34	—
23	Cawnpore	24	42	—	—	—	22	—	77	—	40	—
24	Fatehpur	4	8	—	—	—	6	—	12	—	12	—
25	Ahmednagar	24	45	1	7	—	35	1	74	1	30	1
26	Lucknow	4	22	2	2	—	72	1	14	2	122	2
27	Unao	5	22	—	—	—	9	—	29	—	19	—
28	Benarsh	5	10	—	1	—	12	—	27	—	13	—
29	Satapur	7	1	—	1	—	11	—	22	—	14	—
30	Haridwar	5	8	—	—	—	3	—	12	—	12	—
31	Fyzabad	9	19	—	1	—	18	—	27	—	25	—
32	Bahawalpur	4	8	—	—	—	2	—	16	—	9	—
33	Portlough	4	9	—	—	—	2	—	10	—	14	—
34	Bahawalpur	6	12	—	1	—	10	—	25	—	16	—
	Central India Plateau	9	18	—	2	—	10	—	24	—	24	—
35	Mado	6	11	—	1	—	8	—	19	—	15	—
36	Hamirpur	7	7	—	—	—	4	—	8	—	11	—
37	Jhansi	19	29	—	9	—	21	—	42	—	50	—
38	Jaloun	5	8	—	—	—	2	—	4	—	9	—
	East Punjab	15	32	—	5	—	22	—	49	1	41	—
39	Muzaffargarh	12	22	—	2	—	22	—	40	1	41	—
	Sub-Himachya, East	6	11	—	1	—	7	—	19	1	17	—
40	Gairwalpur	8	14	—	1	—	8	—	22	1	21	—
41	Dehra	2	7	—	1	—	2	—	12	—	9	—
42	Gonda	7	12	—	—	—	11	—	22	—	19	—
43	Bahawalpur	5	9	—	2	—	5	—	15	—	12	—
	Indo-Gangetic Plain, East	9	20	—	2	—	20	—	49	1	24	—
44	Proseur	40	72	1	11	—	8	1	79	3	37	1
45	Jamshypur	2	10	—	—	—	12	—	22	—	11	—
46	Ghazipur	2	6	—	—	—	4	—	14	—	8	—
47	Patna	2	1	—	—	—	2	—	22	—	12	—
48	Anamgarh	4	8	—	—	—	2	—	11	—	12	—
	Eastern States											
49	Taluk Garhwal (Himachya, West)	7	12	—	2	—	11	—	12	—	19	—
50	Dehra (Sub-Himachya, West)	6	11	—	—	—	2	—	8	—	19	—

SUBSIDIARY TABLE III.—English children by age, sex and natural divisions or districts—(concluded)

C—MADHIA

Serial number	District	Per cent of 1000										
		All ages			0-10		10-15		15-20		20 and over	
		Total	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13
	N. W. P. and Oudh	10	37	..	2	..	27	..	80	1	50	..
	Himalaya, West	25	42	3	8	..	42	..	49	5	51	3
1	Dehra Dûn	42	68	1	1	..	150	..	106	11	6	..
2	Naini Tal	12	19	4	..	..	6	..	24	3	27	6
3	Almora	118	163	..	56	..	119	..	27	..	234	..
4	Garhwal	77	97	..	..	..	60	..	25	..	125	..
	Sub-Himalaya, West	17	32	..	1	..	10	..	02	..	41	..
5	Saharanpur	7	14	..	1	..	2	..	25	..	20	..
6	Bareilly	48	50	..	1	..	63	..	295	..	100	..
7	Bijnor	8	16	..	..	..	7	..	33	1	22	..
8	Pilibhit	4	6	..	..	..	5	..	13	..	13	..
9	Kheri	7	13	..	1	..	8	2	40	..	14	..
	Indo-Gangetic Plain, West	17	32	..	2	..	31	..	70	1	34	..
10	Muzaffarnagar	6	11	..	..	..	7	..	18	1	17	..
11	Meerut	16	25	2	3	..	28	..	54	3	27	3
12	Bulandshahr	9	15	..	2	..	18	..	41	..	23	..
13	Aligarh	26	40	..	..	..	11	..	89	..	75	..
14	Muttra	14	20	..	..	..	27	..	15	..	39	..
15	Agra	16	107	..	2	..	48	..	212	2	141	..
16	Farrukhabad	14	25	..	3	..	35	..	49	..	35	..
17	Mainpuri	17	33	..	3	..	37	..	111	..	38	..
18	Etawah	22	43	..	1	..	72	..	100	..	45	..
19	Etah	12	23	..	..	..	33	..	80	..	29	..
20	Budaun	15	29	..	2	..	57	..	103	..	17	..
21	Meerutabad	16	29	..	1	..	20	..	66	..	41	..
22	Shahjahanpur	10	18	..	3	..	35	..	91	2	47	..
	Indo-Gangetic Plain, Central	28	50	..	3	..	34	..	122	..	70	..
23	Cawnpore	11	21	..	12	..	19	..	173	..	68	..
24	Mathura	11	20	..	..	..	13	..	49	..	31	..
25	Alhambad	25	114	1	6	..	77	..	241	2	199	1
26	Fatehpur	20	101	..	5	..	90	..	715	..	298	..
27	Uran	12	23	..	4	..	6	..	65	..	20	..
28	Faridkot	10	19	..	..	2	17	..	97	..	1	..
29	Sikar	11	22	..	..	..	10	..	50	..	6	..
30	Haridwar	11	18	..	1	..	16	..	49	..	21	..
31	Dehra	11	54	1	5	..	31	..	125	..	73	1
32	Sultanpur	9	19	..	..	..	..	..	61	..	28	..
33	Paritieshwar	13	24	..	..	..	2	..	70	..	27	..
34	Barn Banki	11	21	..	..	..	15	..	15	..	20	..
	Central India Plateau	24	40	..	..	..	30	..	94	..	65	..
35	Bharatpur	28	57	..	..	..	77	..	8	..	74	..
36	Ramgarh	12	28	..	..	..	11	..	141	..	76	1
37	Jhansi	4	8	..	..	..	..	..	19	..	10	..
38	Jaloun	11	20	..	..	..	20	..	120	..	19	..
	East India Plateau	20	37	..	..	..	39	..	106	..	47	..
39	Muzaffarpur	20	37	..	..	..	38	..	100	..	37	..
	Sub-Himalaya East	19	25	..	1	..	15	..	50	2	37	..
40	Cuttack	18	24	1	2	..	20	..	8	..	4	..
41	Puri	4	8	..	..	..	..	1	17	..	11	..
42	Cuttack	11	24	..	1	..	22	1	..	..	6	..
43	Patna	11	24	..	..	..	..	..	4	..	..	..
	Indo-Gangetic Plain East	15	26	..	2	..	27	..	102	..	51	..
44	Patna	11	24	..	2	..	27	..	102	..	51	..
45	Jaipur	17	24	..	1	..	27	..	102	..	51	..
46	Jaipur	17	24	..	1	..	27	..	102	..	51	..
47	Jaipur	17	24	..	1	..	27	..	102	..	51	..
48	Jaipur	17	24	..	1	..	27	..	102	..	51	..
49	Jaipur	17	24	..	1	..	27	..	102	..	51	..
50	Jaipur	17	24	..	1	..	27	..	102	..	51	..
51	Jaipur	17	24	..	1	..	27	..	102	..	51	..
52	Jaipur	17	24	..	1	..	27	..	102	..	51	..
53	Jaipur	17	24	..	1	..	27	..	102	..	51	..
54	Jaipur	17	24	..	1	..	27	..	102	..	51	..
55	Jaipur	17	24	..	1	..	27	..	102	..	51	..
56	Jaipur	17	24	..	1	..	27	..	102	..	51	..
57	Jaipur	17	24	..	1	..	27	..	102	..	51	..
58	Jaipur	17	24	..	1	..	27	..	102	..	51	..
59	Jaipur	17	24	..	1	..	27	..	102	..	51	..
60	Jaipur	17	24	..	1	..	27	..	102	..	51	..

SUBSIDIARY TABLE IV.—Education by selected castes.

Caste, tribe or race.	Average per 10,000 of literates on corresponding provincial total of persons literate.			Average per 10,000 on caste total of persons literate.			Average of per 10,000 of persons literate among			
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	
	1	2	3	4	5	6	7	8	9	10
Kayasth	1,000	1,060	2,040	8,103	8,543	437	9,807	4,437	9,843	
( ) Kauri (Benares and Gorakhpur Divisions)	87	27	23	80	185	8	9,800	9,843	9,803	
(3) Kachhi (Agra and Aligarh Divisions).	18	17	27	80	83	6	9,840	9,813	9,844	
(4) Maras (Bekhalband, Lucknow and Fyzabad Divisions and Rampur state).	15	15	11	38	70	3	9,803	9,830	9,849	
(5) Jai (Meerut Division)	40	36	40	123	221	13	9,873	9,770	9,886	
Total—c, 3, 4, and 5	90	90	110	71	130	6	9,828	9,870	9,804	
Lehar	23	23	45	83	170	10	9,807	9,830	9,840	
Bachal	26	24	39	84	166	13	9,804	9,823	9,868	
Chamar	29	25	73	10	13	1	9,800	9,823	9,849	
Provincial Totals	—	—	—	810	873	24	9,800	9,823	9,870	

SUBSIDIARY TABLE V.—Education in cities.

Age period.	Number in 10,000.						Number in 10,000 literate in English.			Females to 10,000 males.		
	Literates.			Literates.			Literates in English.			Literates in English.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Literates.	Literates.	Literates in English.
1	2	3	4	5	6	7	8	9	10	11	12	13
<i>All religions.</i>												
0—10	176	276	73	9,824	9,731	9,837	85	43	21	2,000	9,837	4,206
10—15	942	1,406	303	9,831	9,834	9,808	237	231	66	1,831	9,808	1,806
15—20	1,861	2,410	323	9,832	7,881	9,808	410	696	81	1,113	10,797	1,043
20 and over	1,831	2,301	217	9,716	7,732	9,783	258	443	56	878	11,874	1,100
All ages	1,018	1,700	204	9,863	8,280	9,780	218	808	63	1,000	10,811	1,374
<i>Hindus.</i>												
0—10	173	301	80	9,837	9,803	9,801	13	80	1	1,223	9,873	25
10—15	1,023	1,671	183	9,878	9,820	9,817	213	273	4	943	9,127	74
15—20	1,867	2,606	210	9,818	7,802	9,781	278	680	9	768	11,003	96
20 and over	1,406	2,201	163	9,834	7,430	9,831	220	447	4	681	11,863	70
All ages	1,118	1,878	163	9,863	8,024	9,853	200	874	8	643	10,840	78
<i>Muslims.</i>												
0—10	83	141	21	9,817	9,803	9,878	5	19	—	1,077	9,800	175
10—15	337	820	141	9,473	9,130	9,316	71	147	—	1,433	9,086	17
15—20	823	1,003	153	9,877	9,437	9,817	237	423	81	1,013	11,103	68
20 and over	806	1,490	125	9,191	8,430	9,877	127	220	1	823	11,871	83
All ages	613	1,050	307	9,837	8,701	9,803	101	237	1	808	10,078	78

**SUBSIDIARY TABLE VI—Progress of Education since 1881 by Natural Divisions and Districts**

Serial number	District	Number literate in 1,000 males			Number literate in 10,000 females			Variation since—					
								1901-1901		1881-1901		1881-1901	
		1901	1891	1881	1901	1891	1881	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N. W. P. and Oudh ..	58	52	45	24	17	10	-6	-1	-7	-1	+13	+1
	Himalaya, West ..	105	70	61	49	28	22	-35	-2	-9	+1	-14	-3
1	Pebra Dun ..	107	100	76	294	149	96	+7	+5	+24	+	+17	+11
2	Nam Tal ..	71	32	22	53	12	3	+33	+4	+19	+1	+4	-5
3	Almora ..	160	60	66	28	19	22	+7	+1	-	-	+	+1
4	Garhwal ..	128	95	72	15	7	8	+33	+1	+3	-	+50	-1
	Sub Himalaya, West..	41	39	37	20	14	9	+2	+1	-2	-	+1	-2
5	Saharanpur ..	44	50	47	22	19	12	-6	-	+3	+1	-	-1
6	Bareilly ..	47	39	35	51	17	11	+8	+3	+4	+1	-12	+4
7	Bijnor ..	29	35	35	16	12	9	+1	-	+3	-	+1	+1
8	Pilibhit ..	41	25	31	21	11	1	+6	+1	+4	+1	+10	+2
9	Kheri ..	33	32	31	16	7	4	+1	+1	+1	-	+	+1
	Indo-Gangetic Plain West	45	49	44	26	17	10	-4	+1	+5	+1	+1	+2
10	Muzaffarnagar ..	47	54	52	9	9	5	-7	-	+2	-	-5	-
11	Meerut ..	56	61	55	25	18	16	-5	+1	+1	-	+1	+1
12	Bulandshahr ..	45	51	41	21	14	5	-6	+1	+10	+1	+4	+2
13	Aligarh ..	62	41	47	24	10	8	+11	+1	-	-	-	+2
14	Muttra ..	78	76	63	32	23	12	+2	+1	+13	+1	+16	-2
15	Agra ..	70	68	60	54	43	28	+2	-1	+8	+1	+10	+3
16	Farrukhabad ..	54	54	41	31	23	10	-	+1	+13	+1	+12	+2
17	Mathura ..	42	38	37	19	14	8	+4	-	+1	+1	+5	+1
18	Etawah ..	51	49	40	26	15	8	+4	+1	+9	+1	+15	+2
19	Fateh ..	39	44	38	16	16	7	-5	-	+6	+1	+1	+1
20	Budaun ..	28	29	25	25	10	5	-1	+1	+3	-	+2	+2
21	Moradabad ..	97	76	73	25	16	9	+1	+1	+9	+1	+4	+2
22	Shahjahanpur ..	44	40	37	30	13	8	+4	+2	+3	-	+7	+2
	Indo-Gangetic Plain, Central	60	55	49	25	18	11	+5	+1	+6	+1	+11	+1
23	Cawnpore ..	72	71	67	39	24	14	+1	+2	+4	+1	+6	+2
24	Etahpur ..	72	66	58	7	7	5	+13	-	+7	-	+10	-
25	Ayathabad ..	60	61	54	57	36	26	+19	+2	+7	+1	+1	+7
26	Lucknow ..	62	79	72	84	64	43	+3	+2	+7	+2	+10	+4
27	Unao ..	15	50	54	19	9	4	-1	-	+5	-	+4	+1
28	Bae Bareilly ..	62	63	54	17	16	7	-1	-	+	+1	+8	+1
29	Benares ..	41	46	49	16	13	9	-	-	+6	-	+6	+1
30	Hardoi ..	3	9	5	15	9	5	-3	+1	+1	-	-2	+1
31	Varanasi ..	13	49	50	18	12	7	+14	+1	+10	-	+4	+1
32	Sultanpur ..	41	46	37	11	7	6	-5	+1	+	-	+	-
33	Paritiesh ..	61	49	34	12	10	5	+15	-	+12	-	+7	+1
34	Lara Banhi ..	45	49	43	13	9	6	-1	-	+6	-	+	+1
	Central India Plateau	71	64	59	17	12	5	+7	-	+11	+1	+16	+1
35	Bandha ..	61	58	45	11	8	4	+3	-	+10	-	+11	+1
36	Hanuman ..	65	55	49	9	5	3	+10	-	+8	-	+1	-3
37	Jhansi ..	70	72	54	21	12	7	+4	+1	+18	+1	+4	-2
38	Jalgaon ..	54	70	64	15	10	4	+11	-	+6	+1	+6	+1
	East Satpuras	70	58	51	28	20	10	+12	+1	+1	-	+16	+1
39	Nirmal ..	50	58	44	18	10	10	+12	+1	+6	-	+10	+1
	Chhota Nagpur East ..	50	44	37	13	11	6	+12	-	+7	-	+10	+1
40	Gondal ..	57	44	37	18	10	8	+11	-	+4	+1	+10	-3
41	Baroda ..	24	33	17	11	8	6	+4	-	+	-	+17	-
42	Surat ..	60	48	37	11	6	5	+14	-	+	-	+21	-
43	Dahod ..	57	67	57	17	10	5	+14	-	-11	+1	+2	+1
	East Gujarat Plateau	71	59	37	25	21	11	+14	-	+11	+1	+2	+1
44	Baruch ..	112	10	45	22	12	7	+12	+3	+12	+2	+	+1
45	Amreli ..	17	4	41	1	15	1	+	-	+7	-	+	+1
46	Gujarat ..	6	57	48	17	10	6	+7	-	+3	+1	+18	+1
47	Surat ..	6	6	41	17	10	5	+	-	+1	+1	+	+1
48	Junagadh ..	18	6	24	12	7	4	+	+1	-	-	+	+1
	Western India	5	5	5	5	5	5	-	-	-	-	-	-
49	Telengana ..	4	5	5	5	4	5	-	-	-	-	-	-
50	Andhra Pradesh ..	4	4	2	16	16	16	-1	-	+2	-2	-	-

SUBSIDIARY TABLE VII.—*Progress of English education since 1881 by natural Divisions and Districts.*

Serial number	District	Number literate in English out of 10,000 males		Number literate in English out of 10,000 females		Variation + or— 1891—1901.	
		1881.	1901.	1891.	1901.	Males.	Females.
1	2	3	4	5	6	7	8
	<b>N W P and Oudh</b>	80	17	8	8	+10	+3
	Himalaya, West	64	28	21	18	+86	+6
1	Dahla Dda	103	109	90	83	+43	+10
2	Kotai Tal	68	2	26	—	+88	+28
3	Almora	50	24	9	9	+28	—
4	Garchul	27	7	8	1	+30	+3
	Sub-Himalaya, West	40	24	8	2	+16	+1
5	Saharapur	30	29	10	2	+10	+7
6	Barnali	87	87	5	8	+30	+2
7	Etanar	15	7	—	1	+11	—1
8	Phibhi	13	6	—	1	+7	—1
9	Kharl	11	2	1	1	+8	—
	Indo-Gangetic Plain, West	87	22	4	8	+18	+1
10	Kuan Parnagar	18	6	—	—	+12	—
11	Morot	88	67	9	8	+12	+1
12	Bahadurshahr	20	6	1	1	+14	—
13	Aligarh	47	24	2	—	+23	+2
14	Mittha	45	20	2	3	+15	+1
15	Agra	81	50	18	17	+23	+1
16	Farukhabad	41	15	2	2	+28	—
17	Mai puri	19	10	1	1	+9	—
18	Kilwah	15	6	1	1	+10	—
19	Kash	13	8	1	1	+4	—
20	Budawa	18	8	—	—	+12	—
21	Muradabad	45	11	4	1	+34	+8
22	Shikharipur	20	13	8	1	+7	+2
	Indo-Gangetic Plain, Central	45	22	7	4	+23	+3
23	Cawnpore	65	25	15	4	+37	+11
24	Fatehpur	11	7	1	1	+4	—
25	Alhambad	116	81	20	12	+63	+12
26	Lachnow	214	121	40	29	+62	+11
27	Uana	12	6	—	1	+6	—1
28	Ban Bureh	18	6	—	—	+7	—
29	Gangpur	17	12	1	1	+4	—
30	Haridol	11	2	—	—	+8	—
31	Fyzabad	37	21	2	2	+16	—
32	Saltanpur	9	2	—	—	+6	—
33	Faridkot	12	2	—	—	+7	—
34	Bera Buzail	14	5	1	—	+9	+1
	Central India Plateau	40	25	8	3	+17	—
35	Blado	15	6	1	—	+9	+1
36	Hemipar	12	6	1	—	+7	+1
37	Jalnan	102	63	9	10	+41	—1
38	Jahana	11	7	1	1	+4	—
	East Saharapur	30	8	8	2	+28	+1
39	Mitrapur	30	2	2	2	+25	+1
	Sub-Himalaya, East	18	4	1	—	+11	+1
40	Gorakhpur	19	5	2	1	+14	+1
41	Phaul	7	2	—	—	+5	—
42	Ghoda	19	5	1	—	+14	+1
43	Dakrath	12	6	1	—	+16	+1
	Indo-Gangetic Plain, East	26	10	1	1	+16	—
44	Dumra	94	29	6	4	+54	+2
45	J. v. pur	13	5	—	1	+8	—1
46	Ghazipur	31	19	1	1	+1	—
47	Dalla	15	4	—	—	+11	—
48	Amangurh	10	2	1	—	+9	+1
	Native States.						
49	Tribal (Himalaya West)	14	1	—	—	+12	—
50	Kilpur (Sub-Himalaya, West)	12	1	1	—	+11	+1

SUBSIDIARY TABLE VIII—Showing the number literate per 10,000 by sex for 19 cities

A—ALL RELIGIONS

Number	City	Literates per 10,000	
		Males	Females
1	Agra	158	134
2	Allahabad	2122	4
3	Banmly	141	75
4	Benares	242	25
5	Cawnpore	121	102
6	Farukhabad	2173	110
7	Fyzabad	154	109
8	Gorakhpur	111	214
9	Hathras	182	
10	Jaunpur	143	134
11	Jhansi	1501	10
12	Koil	164	124
13	Lucknow	101	228
14	Misrat	187	127
15	Mirzapur	162	177
16	Moradabad	127	184
17	Muttra	512	169
18	Saharanpur	1213	112
19	Shahjahanpur	1431	17
Total of 19 cities		1760	201

B—HINDUS

Number	City	Literates per 10,000	
		Males	Females
1	Agra	1701	78
2	Allahabad	2172	
3	Banmly	1740	224
4	Benares	288	20
5	Cawnpore	1618	83
6	Farukhabad	2032	111
7	Fyzabad	187	8
8	Gorakhpur	224	28
9	Hathras	181	10
10	Jaunpur	1701	1
11	Jhansi	1640	
12	Koil	170	7
13	Lucknow	128	110
14	Misrat	20	27
15	Mirzapur	168	80
16	Moradabad	2018	
17	Muttra		171
18	Saharanpur	1618	12
19	Shahjahanpur	1607	118
Total of 19 cities		187	137

C—MUHAMMADANS

Number	City	Literates per 10,000	
		Males	Females
1	Agra	7	
2	Allahabad	134	127
3	Banmly	1081	127
4	Benares	1047	104
5	Cawnpore	881	1
6	Farukhabad	87	67
7	Fyzabad	111	71
8	Gorakhpur	204	1
9	Hathras	1	
10	Jaunpur	168	28
11	Jhansi	181	
12	Koil	20	
13	Lucknow	100	14
14	Misrat	77	72
15	Mirzapur	114	112
16	Moradabad	11	
17	Muttra	82	2
18	Saharanpur	101	
19	Shahjahanpur		10
Total of 19 cities		7	27

## Chapter VI—LANGUAGE.

127 Enumeration and tabulation.—In the census of 1891 in these Provinces the instructions for filling in the column of the schedule relating to mother tongue provided that the language ordinarily spoken throughout these Provinces, except in the Himalayan districts will be entered as Hindustani. The reasons for this are fully explained by Mr Bailhe in Chapter X of his report. The ordinary villager is very quick to notice differences between the speech used by him and that used by others, but such differences in many cases merely consist in the use of a changed vocabulary especially that relating to ordinary agricultural terms. There are also ten or a dozen names recognised in the Provinces by natives as names of languages or dialects, such as Pachhadi boli, Braj, Kananja, Banwari, Awadhi, Bundelkhandi, Purbi &c. It is however not possible in a census to direct the record of such names for two reasons. In the first place such names are not sufficiently well known by the people themselves for it to be possible to rely on their being able as a rule to state the name of the language they speak, while the limited education of the great majority of the enumerators renders it equally impossible to rely on their judgment. Secondly experience has shown that the same name is sometimes given to varieties of speech which examination proves to be grammatically distinct, and *vice versa* distinctions are sometimes drawn which further enquiry shows to be based on no principle whatever except a slight difference in vocabulary in different localities. For example there is a well known term "Tirhari" or "Kindir ki boli" meaning the language spoken on the "banks of the river." In the Hamirpur district the language so called is generally Western Hindi, while in Fatehpur it is Eastern Hindi. The entries in Table X of Bihar in the Meerut, Agra and Rohilkhand Divisions represent entries of Purbi in the schedules, and it is almost certain that some of these persons spoke Eastern Hindi though Purbi is generally used for Bihar. On the other hand the language of Banda is commonly thought to be the same as Bundelkhandi, but a critical examination of specimens of it shows that this is not correct. There is, however one great distinction which is universally made *viz.* that between Urdu and the variety of language spoken by the mass of the people in each district. At the present census advantage was taken of this distinction and the instructions directed that Urdu should be separately recorded and all other indigenous languages and dialects should be shown as Hindi. The same distinction was preserved in tabulation but in compilation as will be seen from Table X a distribution of the so-called Hindi has been made into various languages shown there. This process was only possible by reason of the linguistic survey of India, and it has not been completely effected because the results of that survey are not yet complete. In 1886 the International Oriental Congress recommended to the Government of India a systematic examination and classification of the vernacular languages of India which could unfortunately not be carried out in its original form owing to the absence of qualified enquirers. In 1896 however Dr Grierson of the Civil Service in Bengal was appointed Director of a linguistic survey. The procedure was to collect a list of all the spoken languages and dialects



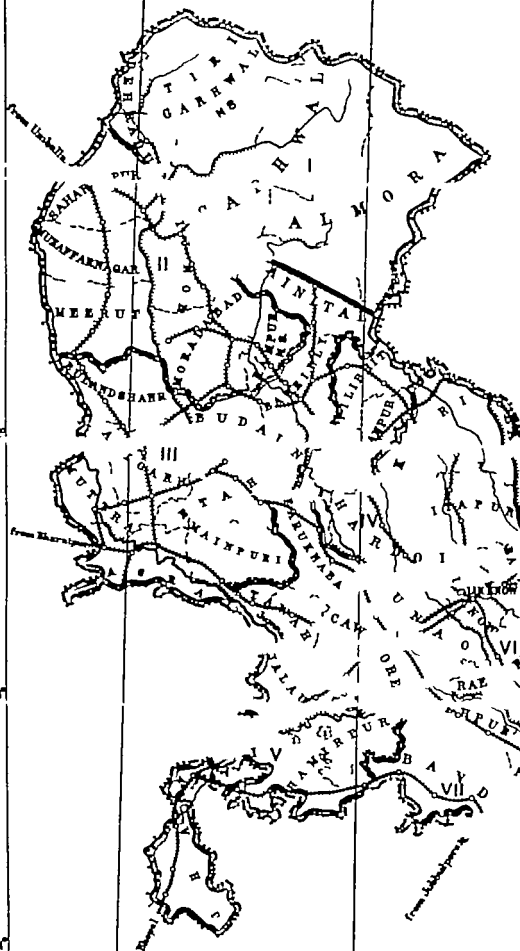


North Western Provinces and Oudh and parts of adjacent provinces which may more exactly be called High Hindi, and (b) any of the vernaculars used in the same area exclusive of Urdu. To avoid such confusion it is very desirable that the term Hindi, if used by itself at all should only be taken as a rather loose generic name for "the various Aryan languages spoken between the Panjāb on the west and the river Mahananda on the east and between the Himālayas on the north and the river Narbada on the south." The literary language of the present day should never be called Hindi without some prefix such as "High" to indicate exactly what is meant.

129 **Historical connections.**—Although the study of the comparative grammar of the languages now spoken has hitherto been practically confined to Europeans, the natives of this country in ancient times did take an interest in the different varieties of speech then in use. Thus in addition to the grammars of Sanskrit proper which was at the time they were composed a purely literary language we also have accounts by various native grammarians of the actual spoken languages in their day. These accounts are of unequal value and frequently obscure but it would appear that in the area now included in the North Western Provinces and Oudh there were two main varieties of language the Sauraseni and the Māgadhi the question being further complicated by the fact that each of these had a literary form and a vulgar form. The Sauraseni Prakrit was probably current in the western portion of the North-Western Provinces and Oudh and the Māgadhi Prakrit in the eastern portion both extending to parts of what are now other provinces and states. Between these in the central part of the provinces was a dialect called the Arddha māgadhi, which is described as a mixture of Sauraseni and Māgadhi. As already stated the accounts of the ancient grammarians do not always give a sufficiently detailed description of these Prakrits but they can be supplemented to some extent by specimens found in the plays of the late Sanskrit dramatists which contain numerous specimens of poetry in one or other of the Prakrits, and by inscriptions. Dr Grierson's classification of the languages spoken in the plains of the North Western Provinces and Oudh rests on the account given above of the Prakrits recognised by the ancient grammarians. He thus divides them into three main languages, (1) Western Hindi corresponding to Sauraseni, (2) Eastern Hindi corresponding to Arddha māgadhi and (3) Bihari corresponding to Māgadhi. The boundaries of the areas in which these languages are spoken in the North Western Provinces and Oudh are shown in the map and can be best explained by taking the boundaries of Eastern Hindi, the central of the three languages. According to Dr Grierson —

The eastern boundary runs as follows:—Commencing at the north it follows the western boundary of the Bhojpur district as far as the River Ghagra. It follows that river down to Tanda in Fyzabad, then across the Fyzabad district, going nearly due south to the Ganges along the western boundary of Azamgarh across Jaunpur and along the western boundary of Benares. On reaching the Ganges it turns west along that stream as far as the Allahabad district, when it turns south along the eastern boundary of Muzaffargarh as far as the Son. It then turns east along the Son as far as the boundary of Patna when it again turns south along the western boundary of that district. (Its western boundary) also includes the Allahabad, Fyzabad and Banda districts south of the Ganges. Crossing that river to the north it includes Unao, Lucknow, Bhojpur, Ghazipur and Kheri.





TIR  
GARHWAL  
MS

SAHAN  
MUJFAEN GAR II

MEERUT

LANDSHAR

MORADABAD  
BUDAI  
NINTAL

ALMORA  
PURI  
PURI

III  
GARHWAL  
KUMAON  
MUNHABA  
THAR

ICARD  
UN  
RAE  
PURI

IV  
V  
VI  
VII  
RAE  
PURI

# MAP OF W. PROVINCES & OUDH, showing the DISTRIBUTION OF LANGUAGES

Scale of Miles

0 10 20 Miles

## REFERENCES

Province or State Boundary ————

District " ————

Native States N S

1 Bundelkhand Agency



## LANGUAGES AND DIALECTS

I Central Pahari

### WESTERN HINDI

II Hindostani

III Braj

IV Kananjia

V Bundeli

### EASTERN HINDI

VI Awadhi

VII Bagheli

VIII Bihari



It follows that to the west of Eastern Hindi Western Hindi is spoken and to the east of it Bihari. This distribution has been made the basis of the statistics given in Table X which require a little further explanation. The division into distinct areas cannot of course give absolutely correct figures, as it is impossible to lay down a line and say definitely that east of it one language is spoken and west of it another, for there must always be a belt of country, more or less broad, in which the vernacular is a mixture resembling in some points one language and in some another. As a rule the boundaries laid down by Dr Grierson follow district boundaries, but in the case of three districts this is not so. The eastern boundary of Eastern Hindi dividing it from Bihari cuts into instead of skirting the three districts of Fyzabad, Jampur and Mirzapur. As the census results were tabulated for no smaller units than tahsils, it was desirable to make the divisions by whole tahsils where this could be done with sufficient accuracy. The Hindi spoken in the Tada tahsil of Fyzabad and in the Kerakat tahsil of Jampur has accordingly been classified as Bihari, and in the rest of these districts as Eastern Hindi. The case of the Mirzapur district is more doubtful. According to Dr Grierson the language north of the Ganges and south of the Son is Eastern Hindi while that of the rest of the districts between the two rivers, including the Sadr and Chunir tahsils, and a part of Robertsganj, is Bihari. This distribution has been followed in the tables, the Hindi speaking population of the Robertsganj tahsil being divided in the proportion of  $\frac{18}{47}$  Eastern Hindi and  $\frac{19}{47}$  Behari, as these fractions represent the proportion of the inhabitants living respectively south and north of the Son. In the course of some enquiries, however I was informed that between the Ganges and the Son Eastern Hindi is also spoken, and Dr Grierson, to whom the question was referred, tells me that he had considerable difficulty in coming to a decision in this matter. My enquiries are not yet complete, but they point to the conclusion that in the Sadr tahsil the language is Eastern Hindi and not Bihari, and the same description may apply to a portion of the Chunir tahsil also. The Hindi speaking population of the Sadr tahsil was returned as 325,271, of whom 158,857 were males and 166,414 females. In one case I have been unable to make satisfactory estimate. Throughout the area where Bihari is spoken a certain number of

that the estimate of the number speaking Eastern Hindi is too high and that quite three-quarters of the rural population of Masalmāns speak Bihari. It is undoubtedly true that Eastern Hindi is spoken, but in my experience it is only spoken by comparatively a small number of persons such as private servants, illiterate Government officials and some of the uneducated Masalmāns in towns. Dr Grierson's estimate also seems to omit allowing for the case of illiterate Muhammadan females who generally speak the local variety of Hindi except in some of the large cities, such as Agra and Lucknow. A comparison

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of the number of persons returned in the Bihari tract as speaking Urdu with the number of Masalmāns in urban and rural areas shows that the method adopted does not give accurate results for Urdu speakers. While thus considering Dr Grierson's estimate too high my enquiries have not yet given sufficiently reliable results to frame another. The number is, however not of great importance as will be seen in the description of Eastern Hindi, but the matter deserves notice as the number of speakers of Eastern Hindi is appreciable and appears larger than it is because they come into contact with Europeans to a greater extent proportionately to their absolute numbers than the speakers of Bihari.

130 **Western Hindi.**—It would be out of place in this report to attempt a complete description of the differences between the three languages of the plains but it happens that there is one very simple method of distinguishing between them, viz. the termination of the third person singular of the past tense.\*

In Western Hindi this is *di o ydu* or some similar form e.g. *madro madrydu* all mean "he struck." In paragraphs 221 and 223 of the census report for 1891 Mr Baillie has shown the old classifications of languages of the North Western Provinces and Oudh formerly adopted by European scholars, and also those which follow the opinions of educated natives. The names now given will probably appear unfamiliar owing to the process of classification though it has been shown above that this is not arbitrary but based on a scientific examination of the languages as they exist, and a historical comparison of them. The group now called Western Hindi includes the varieties of speech named in 1891 (1) Standard Hindi, (2) Urdu or Hindostani, (3) Braj (4) Kanaujia, (5) Bundeli, (6) Pachtadi Hindi or Doabi, (7) Antardeli and (8) Rohilkhandi. The detailed examination of these is not yet complete but Dr Grierson informed me that Pachtadi Hindi or Doabi and Rohilkhandi, the current names for the vernacular in the western part of the Meerut and the whole of the Rohilkhand divisions, are probably identical with Urdu or Hindostani, while Antardeli the vernacular of the central and western parts of the Agra Division is very like Braj and Kanaujia is practically a sub-dialect of Braj. It will be seen later that standard Hindi and Urdu or Hindostani are practically identical in grammatical form, though they differ in vocabulary and idiom. Western Hindi thus contains four principal dialects viz., † (1) Urdu or Hindostani, (2) Braj (3) Kanaujia and (4) Bundeli of these as shown in the accompanying map Hindostani is the prevailing tongue in Dehra Dūn excluding Jaunsir Bīwar Sahāranpur Muzaffarnagar

\* I must of course be clearly understood that this is only one of numerous differences between them, but it is sufficiently characteristic to serve as a test here the language is fairly pure

† I call standard Hindi which cannot be called spoken dialect as present.

Muzut, Bijnor, Moradabad, and the Rumpur State. Braj is spoken in Aligarh, Muttra, Agra, Etah, Mainpuri and Bareilly, in Budaun and Bulandshahr it is mixed with Hindostani, and in the Naini Tal Talwar with Hindostani and Kanauja. Kanauja is used in Farukhabad, in Cawnpore, Etawah, Pilibhit, Shikohabad, and in Hardoi, while Bundeli is spoken in Hamirpur, Jhansi and Jalaun. In Cawnpore it is mixed with Bundeli and Awadhi, and in the east of Hardoi with Awadhi, and in the Hamirpur district, the Bundeli is mixed with Eastern Hindi, especially on the eastern border, and this sub-dialect is called Nibattiha.

Columns 6 to 9 of table X show that even in the districts where Hindostani is the prevailing dialect the enumerators have drawn a distinction between Urdu and what they called Hindi. This distinction, as already remarked, was probably one of vocabulary only, and in forming the estimate shown below for the different dialects of Western Hindi, it has been ignored in the case of these districts. In the Kumaun Division except the Talwar and in Tehri Garhwal also it has been assumed that the dialect of Western Hindi in use is Hindostani. With the boundaries thus obtained, the numbers of speakers of different dialects of Western Hindi (including persons resident in native states) in these Provinces are—

(1) Urdu or Hindostani	(a) in districts where it is the prevailing dialect	1,067,000
	(b) in other districts	1,911,000
	(c) total	2,978,000
(2) Braj		7,100,000
(3) Bundeli		1,330,000
(4) Kanauja		5,082,000
Total Western Hindi		22,124,000



and Mussalmāns, habitually speak some variety of Hindi in their homes, and Urdu elsewhere, and there was a real difficulty in the case of such persons to decide what should be recorded. The number shown as speaking Urdu in tracts where this is not the current vernacular may be roughly checked

P 124, IV 2, 7 and 8.

with the number shown in Table VIII as literate in Urdu or in Urdu and Hindi but knowing Urdu better. Where the latter total exceeds the former it is probable that the number of Urdu speakers is considerably under-stated. Thus the figures for Sultanpur and Gonda are almost certainly wrong and understate the number of speakers of Urdu.

131. Natural divisions in which Western Hindi is spoken.—A comparison of the distribution by language in each district shows

P 122, III (A) 4.

that Western Hindi is the principal language in the whole of the Western Gangetic plain and also on the Central India Plateau except in the Banda district, in the Western Sub-Himalayas, excluding the Kheri district, and in the two districts Cawnpore and Hardoi of the Eastern Gangetic plain. The two districts Dehra Dun and Naini Tal in the Himalayan tract are partly situated in the plains and Western Hindi is the language of about two-thirds of the inhabitants in each. In other portions of the Provinces it is spoken only as Urdu.

132. Eastern Hindi.—The characteristic of Eastern Hindi is that the 3rd person singular of the past tenses ends in *is* and does not contain the letter *l* e.g. *maris* "he struck." In the Indian Antiquary for October 1899 pp 261 *et seq* Dr Grierson has given an account of this language which shows clearly the relations between the three languages of the Provinces. The following extracts from it explain the formation of the shubboleth in the past tense which has already been referred to —

In all the Indo-Aryan languages this tense was originally past participle *padve*. Thus if we take Hindustani, the word *marid* which is derived from the Sanskrit past passive participle *marita* does not mean literally "he struck" or "I struck," but "struck by him" or "me," and so on. Similarly *shakt* derived from *shakta*, is literally "not he went," but "he is gone." It will be observed that the Sanskrit *padve* participles above quoted have the letter *l* in the penultimate syllable. This is the case in regard to most Sanskrit *padve* participles, and it is important to note it, for this *l* is retained in most of the dialects derived from Sauraseni Prakrit. Thus from the Sanskrit *marita* there sprang the Sauraseni *marie* from which came the Braj Bhakha *marpen* in which the *y* represents the original Sanskrit and Prakrit *i*. The change of *i* to *y* is a spelling rather than of pronunciation. We may therefore say that this *i* or *y* is typical of the past tenses of the group of dialects which are sprung from Sauraseni Prakrit. Turning now to the languages derived from Magadhi Prakrit, we see altogether different state of affairs. In the Sauraseni languages the *i* of *Marita* and *shakta* has altogether disappeared. In the Magadhi languages, we find in its place the letter *l*. Thus struck in Bengali is *marila* and I struck *maril*. It is peculiar to all these languages that they object to using the past participle by itself, as is done, for instance, in Hindustani. They have a number of enclitic pronouns, meaning by me, by thee, and so on. These they tack on to the past participle, so that the whole forms one word. Thus when a Bengali wishes to say "I struck" he says *maril am* "struck I am by me" and unites the whole into one word *marilam*.

In Eastern Hindi the past tense is formed partly in one of these methods and partly in another. The word *maris* is really composed of the three

parts "*mār-i-ε*" as is seen more clearly from the spelling *mārṇas*. In this the *i* or *y* corresponds to the Sauraseni, while on the other hand the final "*ε*" is the enclitic showing the person. Speaking generally it may be said that Eastern Hindi "agrees in regard to its nouns and pronouns with the Magadhi or Eastern group of vernaculars, but in regard to the verb occupies a position intermediate between that group and the Sauraseni group whose habitat is immediately to its west."

133 **Dialects**—Of the names given in paragraphs 221 and 223 of the census report for 1891 Eastern Hindi includes (1) Kosali, (2) Awadhi, (3) Banisari, (4) Sarwar ki boli (in part), (5) Bagheli, and (6) Tharu (in part). It will be noticed that all of these, except the last are place names taken from the localities where these so-called dialects are spoken. Dr. Grierson divides the dialects of Eastern Hindi into three, of which Chhattisgarhi is not found in these Provinces. The first four names given above are all included in Awadhi, while the dialect of the Tharus in the Kheri district is the same, though broken in form, in Gonda and Bahraich they speak a broken variety of Bihari. Bagheli is described as differing very little from Awadhi, and it is only called a separate dialect as it is popularly recognised as distinct. Of the two dialects spoken in these Provinces Bagheli is found in the Banda district, and the portion of Mirzapur south of the Son, the dialect of the remaining districts in the Eastern Hindi area being Awadhi. In the Banda district a number of varieties of speech are locally recognised, such as Tirhari (spoken along the south bank of the Jamma), Gahora (spoken in the rest of the eastern portion of the district), Jurir (spoken between the Ken and Baghim), and Kundri which is identical with Jurir. In all of these the basis of the language is Bagheli, and the variations are due to a greater or less admixture of Bundeli (Western Hindi) forms and words. In the Jaunpur district Banawadi is the local name used, but the dialect is really Awadhi.

134 **Numerical distribution**—The total number of speakers of

135 **Bihari.**—The characteristic of this language is the presence of the letter *l* in the past tense, e. g. "*kahlasi*" = he said "*gail*" = he went and the language is hence familiarly known to natives as the "*aile gail bol*" The language is directly descended from the Māgadhi Prakrit, or language of Māgadha, the ancient capital of which was at or near the site now occupied by Patna. Another feature that distinguishes Bihari from the Western Hindi is the origin of its future \* tense. In the former this is derived from a passive form in Sanskrit, viz. *chalitavyam* and in the latter from an active form *chalishyati*. Thus we get *ham chalishai* in Braj for "we shall go" and *ham chailab* or *chalabt* in Bihari. It should be noted that in the third person singular of this tense Bihari follows the Western Hindi.

136 **Dialects.**—There are three main dialects of Bihari, but two of these the Marthili and Magadhi are not spoken in the North Western Provinces and Oudh where the dialect in use is Bhojpuri. This includes the varieties of speech described in 1891 as Bhojpuri Purbi and Sarwar ki boli and also Tharu in the districts of Gonda and Bahraich which belong to the Eastern Hindi area. The Bhojpuri dialect has several distinct sub-dialects of which the following are spoken in these Provinces.—Western Bhojpuri is the sub-dialect of Benares, Azamgarh those parts of Fyzabad Jaunpur and Mirzapur where the language is Bihari, and the western half of Ghazipur. It is this sub-dialect of Bhojpuri that has been described by Mr. Read in his Settlement Report of Azamgarh. Southern standard Bhojpuri is used in the rest of Ghazipur and in Ballia, while the form of speech in Basti and Gorakhpur is the northern standard. In the last named there are two varieties recognised which may be mentioned as they correspond to some extent with the ideas of natives. The variety in the eastern half of Gorakhpur is termed Gorakhpuri, while that used in the west and in the Basti district is called Sarwari.

137 **Numerical distribution.**—The total number of persons speaking Bihari is 10,056,056 and it has already been stated that all speak the Bhojpuri dialect. Of these 1,423,000 speak the southern sub-dialect, 4,766,000 the northern and 3,867,000 the western. Bihari is the principal language of the Eastern Indo-Gangetic plain, except the greater part of Jaunpur and of the two Eastern Sub-Himalayan districts, Gorakhpur and Basti. It is also spoken in a portion of Fyzabad and Mirzapur.

138 **Hill dialects of Kumaon.**—The language chiefly spoken in the Himalayan districts of the North Western Provinces is classified in the Linguistic Survey as Central Pahāri. The specimens have not been examined yet but Dr. Grierson reports that the language is curiously like the dialects of Rājputāna. If any real relation between these is discovered it will confirm the native tradition that the leading families in Kumaon came from Rājputāna. The natives themselves recognise many varieties in this language with three principal dialects, the other varieties being probably slight differences in vocabulary such as have been stated to exist in the plains. In the whole Provinces, including native states, 1,270,246 persons speak Central Pahāri, of whom 69,488 speak Garhwāli (the language of Garhwāl).

and Tehri State), 48,937 speak Jaunsari (the language of the Jaunsar Bawar pargana of Dehra Dûn), and 529,721 speak Kumaoni (the language of Almora and the hill patti in Naini Tal). It should be noticed that these figures have been tabulated from the actual returns in the schedules, except in the case of the few persons shown in plains districts. The latter returned their speech as Pahîri, and this has been included in the language of the tract nearest the district of enumeration. Fourteen males and eight females in the Almora district were shown as speaking "*janqli boli*." They were some of the few Rajs who did not escape the census, and it is not possible to say with certainty what dialect these particular people spoke. Pandit Ganga Dat Upreti, retired Deputy Collector, who has made a special study of the hill languages and dialects, has been able to obtain for me some specimens of the words and phrases used by the Rajs which closely resemble the dialect called Bhrûmî in Sir W. W. Hunter's "*Non-Aryan Dialects of India and High Asia*." The Bhrûmîs are a broken tribe inhabiting parts of Nepal and have been briefly described by Hodgson in his notice of Nayakot. The following are some of the specimen words. One=*da*, two=*na*, three=*tuq*, four=*pârî*, five=*prîa*, six=*su/î*. The words given for higher numbers are almost identical with the ordinary words, and it is thus probable that these people could not count above six. Sir W. Hunter's list does not go beyond five.

question of style is one intimately connected with aesthetical ideas and is not relevant to the matter under discussion, though it may be mentioned that in most oriental languages these demand that literature should be more flowery and stuffed with hyperbole than is usual in Western tongues. The processes underlying the variations in grammatical forms, both those relating to syntax and those which are called accidence are generally the same. As civilization progresses there is a tendency towards the union of more or less separate groups into larger groups under a single ruler. The languages or dialects originally used by the members of the component groups may be radically distinct, or may have a common origin but as time goes on the forms of speech approximate to a uniform standard in any given nation. This statement is subject to limitations due to the real or fancied ethnic differences between the various portions of the nation, and the growth of a standard form is limited to the area within which communications are uninterrupted. There is of course a continual change in language, which is usually slower in periods of literary activity and the introduction of printing has tended to check the variations still more. In addition to the variations which arise in all languages in the ordinary process of growth from within, extraordinary changes are caused by contact with other languages. The result of the processes briefly mentioned is that in any given nation we find that the spoken language contains a variety of grammatical forms which differ to a greater or less extent according to the degree with which the component groups forming the nation have coalesced, and according to the measure of free communication between different areas of the country occupied by them. In the formation of a literature it is usually found that one set of forms is selected as the standard though the principle of selection varies in different languages. The history of these Provinces shows how the languages in use at the present day have been subjected to influences similar to those described above. The Muhammadan invaders of India were of various races but appear to have adopted Persian as their language at all events at the close of the eighteenth century Persian was found to be the court language in most parts of Northern India. It may be taken as certain that from the time of the earliest invasion attempts were made by them to speak the language of their subjects, and it is not surprising that they became familiar with the form of speech current in the neighbourhood of Delhi, that is to say a dialect of the language now classified as Western Hindi. On this dialect was grafted a vocabulary to a very large extent of Persian origin, while Persian in its turn had borrowed from Arabic and Turkish the resulting form of speech being called Urdu, or the language of the camp. Different writers have held opposite views on the origin of Urdu, some declaring that it was caused by the attempts of the Muhammadans to speak the vernacular and others that it was the result of the attempt by the Hindus to learn Persian under the orders of Todar Mal. The point is not one of much importance and probably both processes were at work. At the beginning of the nineteenth century when the greater part of the North Western Provinces came under British rule it seems likely that while Persian was used for formal documents Urdu was practically the medium of communication between ruler and ruled. In 1837 the inconvenience of retaining as the formal court language Persian, which was not a spoken language in the

true sense of those words, led the Government of India to direct its replacement by the vernaculars in Bengal and the North-Western Provinces. It is now necessary to mention another matter which has influenced the development of language in these Provinces and continues to do so. In addition to the processes described above it is not uncommon to find the language of poetry differing in form from the language of prose. Omitting the case of Urdu, we find that up to the end of the eighteenth century there is practically no prose at all written in any of the three vernacular languages, while in Urdu there is a scanty literature both in prose and verse. The explanation is that the Hindus, if they wished to write prose, used Sanskrit, while Muhammadans used Persian or Arabic chiefly, though Malik Muhammad (1540 A.D.) and other writers did not disdain the vernacular for poetical works. About ten years after the decision that Urdu should be the language of the courts some interest began to be taken in primary education, and it was then found that in schools no instruction was given at all in vernacular after a boy had learnt his alphabet, and it was necessary to prepare text books for use in teaching Urdu as none existed. Previous to this in 1803 High Hindi had been deliberately invented by Lallu Ji Lal under the direction of Dr. Gilchrist of the Fort William College. He took a version in Braj of the tenth book of the Bhagwat Purāna and re-wrote it in the dialect of Urdu, using no words of foreign origin. That is to say the grammatical formations of High Hindi and Urdu are exactly the same, though there are a few slight differences in syntax and more variations in vocabulary. The divergence of official phraseology in general and of legal terms in particular, from those of ordinary conversation is notorious, and the writers in our courts found it hard to break off their old habits of writing in Persian, especially as the Oriental

by words taken from Sanskrit, regardless of the fact whether the former are perfectly familiar to the ordinary person or not. We even see words in ordinary use of Sanskrit origin replaced by pure Sanskrit words on the ground that they are "vulgar." The latter process may be described in grammatical terms as the substitution of *tatsama* for *radbhava* words and is much the same as if French scholars were to condemn the use of "royal" in favour of *regal*. Examples of this are plentiful in almost any publication of the present day printed in the Nāgri characters. Such ordinary words as "Aukh (order)" "qaida (rule)," "Lāghas (papers)" are replaced by "agya" "ayna" "patra" the first two of which would certainly not be understood by the illiterate villager while the third is no more familiar than the word it replaces. The words *pakṣa* (first) and "śaśnas or śaśnas (man)" are also as well known as any word can be, but they have been scouted as vulgar and "pratham" and *śaśnashya* substituted. It has been pointed out that this is much the same as if English purists were to write the unthroughsomeness of stuff for the "impenetrability of matter" and it can be more clearly illustrated by translating into English the following passage from a High Hindi book using Latin words where unnecessary Sanskrit words are used —

*Parentis ut mure et latihindi parti tū. Manushya mūrti li ganeke li apelahe theri li ganeke li gik rog (cow-pox) tū is lāras is chup li behadli abhū band rāit tū*  
Translation —

As soon there was d fevilia i tū. Virus (lit. regarded" or having regard to) the numerous f the hūma mū ganeke, few cow had this disease (cow pox); f this rāit there co tūned t be mūga pūcitas of this serum.

This is a fair sample of the style of High Hindi now popular as used in books, newspapers and for instruction in schools, and its name amongst natives is *Bhāshā* or *Therī* (lit pure) Hindi. Up to the present time, however it has made little progress as a spoken language though it is used by Pandits, and Hindus who have some knowledge of Sanskrit air it in this way and feel bound to use High Hindi when speaking or writing to Pandits. By such men it is not unfrequently regarded as its vernacular name implies as the genuine Hindi from which all varieties of speech used in the Provinces are corruptions, just as some Muhammadans consider they are corruptions of Urdu. Its artificial nature is shown by the fact that out of the nine words translated by Latin words in the extract given above only three were familiar to two Hindu clerks in my office one of whom had passed the Entrance examination, but neither of whom had studied High Hindi, though both were familiar with the Nāgri character. Of the three sentences in the extract one clerk was able to translate the first only and the whole extract was unintelligible to the other. There is another peculiarity to be noticed in regard to the language spoken in these Provinces by educated natives which is described as follows by a Hindu Deputy Collector a resident of the Eastern Hindi tract, who has served as well in the Bihar and Western Hindi areas —

When a well educated gentleman speaks to a foreigner even a another well gentleman he will speak Urdu. When he talks with villagers and other illiterate people even he will use Urdu. Even to his own servants or to the men of his own family he will generally speak Urdu if he is with a higher rank officer who is illiterate or belongs to another locality or if any one does not belong to his own village, family or political circle. For instance I speak Urdu to my friends, to my subordinates to my orderlies and to my servants when others are present. To my wife brother cousins, friends in my estate and servants inside the

house I speak Eastern Hindi pure and simple. This of course is the case with every Hindu gentleman of the United Provinces in the eastern part of which they go still further and speak Bihari even among their Hindu friends. And this is not limited to Hindus only. The same rule applies with equal force to every Muhammadan living in villages and to some living in urban tracts as well. Only the other day a very respectable Muhammadan Taluq-dar of Oudh was travelling with me in a railway compartment. There was another Muhammadan gentleman with him, probably a relation, but certainly employed on his estate. The gentleman did not know who I was, nor was he acquainted with another Bengali gentleman there. He was talking with his Muhammadan companion about the estate affairs in pure Eastern Hindi for some time before we began to talk (of course in Urdu) with each other. I was writing this letter when a fashionable Muhammadan gentleman, an English knowing Deputy Collector on leave just now called on me. We were not acquainted with each other before. We were talking in Urdu with an intermixture of English and a Le is the resident of a village, and has been passing his time there for the past two or three months, within a course of 15 (or 20) minutes he committed himself more than once in speaking Eastern Hindi by a slip of tongue.

We thus have the following state of things. The local dialect is spoken by the great mass of the people, and even by educated people in their own homes, especially if these are Hindus. Educated people outside the area where Urdu is the local dialect, as a rule speak Urdu except in their own homes. Prose is written in Urdu or in High Hindi and never in dialect by educated people. Written verse is usually in Urdu or in the Braj dialect of Western Hindi. Eastern Hindi is now little used, though an old form of it was the language used by Tulsī Dās whose *Ramayana* is the Bible of the Hindu in these Provinces, while the Bhojpuri dialect of Bihari has never been used for literary purposes. In all three languages there is of course a considerable amount of poetry passing from mouth to mouth in the country side which has never been reduced to writing except by the curious foreigner. The selection of Braj as the poetical dialect of the present day is based on the popular estimation that it is capable of the most eloquent and beautiful expressions, which probably arises from the fact that many, if not most of the



of the expression of ideas first presented since British rule began e.g. 'Municipality' 'Town Hall' 'member' 'rail' 'bottle' &c., have become familiar words. The same pedantic desire, however that produced the type of Urdu ridiculed forty years ago and the High Hindi of to-day is responsible for such a sentence as the following by a pleader addressing the court —

*Is evidence mein bahut discrepancy hai aur nihayat important wala yeh ki &c. &c.*, and it must be particularly observed that this style is used by one native speaking to another and not merely as a concession to the real or imagined ignorance of the European addressed. Owing to the fact that instruction is given in English even the idiom and construction of English are imitated and it is sometimes possible to say with certainty of an Urdu book by a native author that it has been written in English and translated. In considering the future of the two main literary forms of language the extract quoted in the report on the Census of India in 1891 from the works of Mr J. R. Lowell will bear repetition —

"It is only from its roots in the living generation of men that language can be relieved with fresh vigour for its seed. What may be called a literate dialect grows ever more and more pedantic and foreign till it becomes at last an unfitting vehicle for living thought as monkish Latin.

No language that has faded into diction, none that cannot suck up the feeding juice secreted by the rich mother earth of common folk, can bring forth sound and lusty book.

There is death in the dictionary and where language is too strictly limited by convention the ground for expression to grow is limited also and we get potted literature, Chinese daisies instead of healthy trees.

It is unfortunate that the question of vocabulary and idiom (for it can not be too often repeated that the grammar of Urdu and High Hindi are practically identical) has been made a racial question. There are still Muhammadans who stuff into their conversation and books as many words of Persian and Arabic origin as they can and some who even prefer to write in a language they call Persian but which is more unlike the modern Persian in vocabulary and construction than Spenser's Faerie Queen is unlike Tennyson while there are Hindus who believe they can create literature in the same way by ransacking the Sanskrit dictionary. The society mentioned above has even announced that it is preparing a scientific vocabulary evidently in ignorance of the fact that all modern European languages have agreed to use similar terms for new scientific requirements drawn from Greek or Latin. The futility of such methods has been recognised by not a few native writers, and the name of the late Raja Siva Prasad may be mentioned as one who strove with considerable success to simplify the written style and bring it more into agreement with the speech of the people. The history of the literature of this country as of every other shows a considerable revival exactly at the periods when writers used as the basis of their material the speech of the people and it may safely be prophesied that this principle will be found to hold good here.

The record of the number of publications registered in the Libraries in the principal languages during the last ten years shows that while 45 per cent. of the total were in Urdu only 34 per cent. were in High Hindi and confirms the conclusion arrived at above that Urdu is becoming more and more popular as a means of literary expression.

Subsidiary Table I—Population by language

Language			Persons	Male	Female	Percent of 1900 total population
1	2	3	4	5	6	7
Marathi	..	..	6,201	3,793	2,408	1
Gujrati	..	..	4,032	2,718	1,314	1
Punjabi	..	..	15,180	10,620	4,560	3
Rajasthani	..	..	5,205	4,721	4,884	2
Western Hindi	..	..	21,555,684	11,571,572	10,084,112	47.27
Central Hindi	..	..	1,001,401	507,001	494,400	2.11
Nepali	..	..	21,059	10,618	10,441	0
Eastern Hindi	..	..	11,937,187	7,537,805	7,399,382	31.25
Bengali	..	..	21,120	11,470	9,650	0
Bihari	..	..	10,055,050	4,980,071	5,074,979	21.07
Bhotia	..	..	10,561	5,250	5,311	0
English	..	..	31,941	21,517	10,424	0

Subsidiary Table III.—Distribution of principal Languages [Part (A).]

Serial number	Natural divisions and districts	Distribution by language of 10,000 of the population in each district.									
		Western Hindi.		Central Prakrit.	East Hindi.	Bihar.	Punjab.	Rajasthan.	Bengal.	English.	Others.
		Urdu.	Total.								
1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.
	N W P and Oudh	1,006	4,817	811	8,153	2,308	3	2	5	7	12
	Himalaya, West*	401	2,408	7,212	0	8	17	3	1	21	220
1	Dahm Dd	1,035	8,673	2,741	—	19	85	3	5	97	878
2	Mohd T l	1,000	6,883	3,121	2	—	16	2	2	22	132
3	Almora	32	141	9,487	15	—	1	1	—	8	367
4	Garkwal	23	107	2,881	—	—	0	8	—	3	100
	Sub-Himalaya, West†	4,367	7,806	3	2,083	—	7	1	1	8	1
5	Buddhgarh	—	—	—	—	1	10	2	2	11	2
6	Bowdly	—	—	—	—	—	5	—	3	22	2
7	Bijoor	—	—	—	—	—	4	1	1	—	—
8	Phakia	—	—	—	—	—	1	—	—	1	—
9	Khow	—	—	—	—	—	3	—	—	1	—
	Indo-Gangetic Plains, West...	1,473	9,078	—	—	1	0	3	5	8	3
10	Muz Kanungur	—	—	—	—	12	8	12	—	—	2
11	Moorat	—	—	—	—	8	15	3	—	7	3
12	Bahawalpur	—	—	—	—	—	—	4	1	—	1
13	Aligarh	—	—	—	—	—	1	8	1	3	2
14	M ttra	—	—	—	—	—	3	1	10	10	12
15	Agro	—	—	—	—	3	1	8	4	30	2
16	Faridkot	—	—	—	—	—	—	—	—	4	4
17	Maharaj	—	—	—	—	—	—	—	—	—	—
18	Etawah	—	—	—	—	—	2	8	1	1	1
19	Kash	—	—	—	—	—	1	4	—	1	2
20	Bahara	—	—	—	—	—	—	2	—	1	1
21	Moradabad	—	—	—	—	—	22	—	1	3	3
22	Rahjshahpur	—	—	—	—	—	—	—	1	1	1
	Indo-Gangetic Plains, Central	870	2,303	—	7,417	248	1	1	8	11	2
23	Cawnpore	—	—	—	—	—	1	2	7	24	7
24	Patna	—	—	—	—	—	—	2	—	1	—
25	Aligarh	—	—	—	—	—	1	8	22	31	5
26	Lahore	—	—	—	—	—	8	—	19	71	7
27	Unao	—	—	—	—	—	1	—	—	—	—
28	Rae Bareilly	—	—	—	—	—	1	—	—	1	—
29	Aligarh	—	—	—	—	—	1	1	—	2	1
30	Harcot	—	—	—	—	—	—	1	—	—	—
31	Fyzabad	—	—	—	—	—	1	—	1	4	—
32	Bahar	—	—	—	—	—	—	—	—	—	—
33	Patna	—	—	—	—	—	—	—	—	—	—
34	Bahar	—	—	—	—	—	—	—	—	—	—
	Central India Plateau	184	7,018	—	2,937	—	1	2	2	10	10
35	Banda	—	—	—	—	—	—	1	1	1	4
36	Hannaypur	—	—	—	—	—	—	1	1	—	1
37	Jhansi	—	—	—	—	—	3	0	6	23	27
38	Jaloun	—	—	—	—	—	—	2	1	1	2
	East Patna	90	29	—	3,608	6,382	—	3	2	2	14
39	Etawah	—	—	—	—	—	—	2	2	2	14
	Sub-Himalaya, East	67	67	—	8,861	6,607	—	1	1	1	2
40	Gawalpur	—	—	—	—	—	—	2	2	1	4
41	Bahar	—	—	—	—	—	—	—	—	—	—
42	Gonda	—	—	—	—	—	—	—	—	—	—
43	Bahar	—	—	—	—	—	—	—	—	—	—
	Indo-Gangetic Plains, East...	418	418	—	1,762	7,773	1	1	19	2	23
44	Farukh	—	—	—	—	—	—	—	—	—	—
45	Jamun	—	—	—	—	—	—	—	—	—	—
46	Patna	—	—	—	—	—	—	—	—	—	—
47	Gawalpur	—	—	—	—	—	—	—	—	—	—
48	Asansol	—	—	—	—	—	—	—	—	—	—
	Native States.	—	—	—	—	—	—	—	—	—	—
49	Taluk	—	—	—	—	—	—	—	—	—	—
50	Kampur	—	—	—	—	—	—	—	—	—	—

SUBSIDIARY TABLE III—*Distribution of principal Languages (Part B)*

Serial number	Natural divisions and districts	Distribution by residence of 10 000 speaking each Language									
		Western	Hindu	Central	Eastern	Bihari	Punjabi	Rajasthani	Bengali	English	Others
		Urdu	Total	Pahari	Hindi						
1	2	3	4	5	6	7	8	9	10	11	12
	N W P and Oudh ..	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000
	Himalaya, West *	113	158	0,980	1		1,684	464	80	914	5,750
1	Dehra Dún ..	37	55	456			902	37	40	541	1,169
2	Naini Tal ..	67	96	967			321	72	20	228	622
3	Almora ..	4	3	4,392	1		28	60	7	121	2,564
4	Garhwāl ..	5	4	4,144			243	288	4	21	755
	Sub-Himalaya West †	3,810	1,569	7	600		1,876	410	174	1,208	105
5	Sahāranpur ..	2,046	482	1			1,114	276	73	377	53
6	Bareilly ..	400	503				398	16	75	757	29
7	Bijnor ..	1,246	361	3			186	108	17	11	5
8	Pilibhit ..	88	218	1			15	1	6	6	1
9	Kheri ..	21	5	2	600		163	18		20	17
	Indo Gangetic Plain, West	3,020	6,076	4		2	4,066	4,072	2,308	2,000	403
10	Muzaffarnagar	809	406			1	497	1,216	13	11	50
11	Meerut	322	712	2		1	1,491	585	157	328	42
12	Bulandshahr	355	527				14	542	25	18	14
13	Aligarh	189	556				31	408	50	50	48
14	Muttra ..	78	350	1			158	126	1,847	236	155
15	Agra ..	371	489				98	328	105	908	38
16	Farukhabad	167	428				1	21	11	144	58
17	Mainpur	41	384				3	15	19	6	2
18	Etāwnh	30	373				93	543	34	21	12
19	Ftāh	421	400				43	446	7	88	23
20	Budaun ..	198	475				4	278	9	15	12
21	Morālabad	752	550	1			2,526	44	34	92	35
22	Shāhājānpur	181	427				14	30	16	40	13
	Indo-Gangetic Plain, Central	1,513	1,878		6,432	318	730	1,704	2,517	4,174	510
23	Cawnpore	171	582				127	709	384	930	151
24	Fatehpur	234	53		383		11	113	9	16	4
25	Allahabad	291	66		897		112	594	1,342	1,400	129
26	Lucknow	307	70		425		200	41	612	1,760	95
27	Unao	21	6		617		30			10	
28	Rae Bareilly	25	6		685		78	17	11	5	3
29	Etāpur	51	12		771		61	117	27	64	18
30	Hardoi	70	506				6	85	15	6	2
31	Fyzābad	120	27		567	316	45	57	57	166	5
32	Sultānpur ..	4	1		727		14		4	11	103
33	Partālgarh	27	6		603		2	2	27	17	5
34	Bara Banki	150	43		720		16	13	20	16	1
	Central India Plateau	57	684		418		161	610	206	672	300
35	Bānda	16	3		416		12	71	21	12	47
36	Hamirpur	15	212				5	47	12	7	7
37	Jhānsi	17	284				181	422	150	661	258
38	Jalaun ..	11	185				13	83	14	15	14
	East Satpuras	22	7		261	670	24	322	9	56	201
39	Murtāpur	22	5		251	676	24	322	9	56	201
	Sub-Himalaya East	90	23		1,626	4750	222	770	207	210	240
40	Gorakhpur	54	12			2,012	46	717	22	180	107
41	Barī	16	4			1,52	9	21	14	6	1
42	Gonda ..	2	5				110		15	10	21
43	Bahraich ..	2	5					41	15	14	24
	Indo-Gangetic Plain East	460	107		652	4,574	431	691	4,250	271	2,219
44	Benares ..	120	20			725	700	705	4,000	270	1,774
45	Jāunpur	91	21			184	7	7	20	11	157
46	Ghāsiāpur	50	15			80	7	62	12	4	100
47	Balāsor	11	2			970	14		24	8	224
48	Atānagarh	17	42			1,450	10	10	20	20	
	Native States	1000	1000	1000	1000	1000	1000	1000	1000	1000	1000
49	Telār	1	41				2,012	770	641	1,400	600
50	Pānāpur	1	2				2,012	770	641	1,400	600

SUBSIDIARY TABLE IV.—Comparison of language table with other tables.

Serial number	District and natural Division	No. speaking Urdu (according to the schedules)	No. of Mohammedans			Literate persons All religions. All sexes.	
			Total	In urban areas	In rural areas	Knowing Urdu only	Knowing Urdu and Hindi but Urdu better
1.	2.	3.	4.	5.	6.	7.	8.
	<b>N W P and Oudh</b>	<b>4,942,548</b>	<b>6,781,034</b>	<b>1,857,010</b>	<b>4,924,024</b>	<b>289,043</b>	<b>67,324</b>
	<b>Himalaya, West</b>	<b>53,837</b>	<b>108,111</b>	<b>23,143</b>	<b>79,968</b>	<b>3,313</b>	<b>803</b>
1	Dogra Doh*	18,441	21,861	11,637	18,024	1,697	625
2	Kaimi Tal	32,986	73,966	18,437	60,841	1,181	308
3	Almora	1,534	4,061	1,704	2,357	277	86
4	Garkwal*	2,377	4,411	364	4,047	188	16
	<b>Sub-Himalaya, West</b>	<b>1,862,408</b>	<b>1,006,482</b>	<b>333,189</b>	<b>708,293</b>	<b>23,014</b>	<b>6,043</b>
5	Bahawalpur*	1,010,314	861,133	86,678	232,487	9,276	1,334
6	Bawilpur	303,004	261,963	83,174	178,215	12,983	1,564
7	Hijwar	618,370	871,701	104,831	106,870	8,094	801
8	Pilibhit	43,604	81,424	23,363	58,141	4,374	678
9	Khoor	10,618	132,708	12,236	110,466	3,108	885
	<b>Indo-Gangetic Plain, West...</b>	<b>1,936,748</b>	<b>2,108,336</b>	<b>786,433</b>	<b>1,421,036</b>	<b>97,419</b>	<b>12,166</b>
10	Muzaffargarh*	284,833	285,227	61,886	123,708	8,180	1,225
11	Muzaffar	180,863	339,986	104,834	284,861	13,806	8,127
12	Bahawalpur	178,771	317,909	70,425	116,714	3,468	1,785
13	Aligarh	82,331	143,843	68,268	85,088	6,023	1,173
14	Muzaffar	80,444	77,067	27,861	49,186	8,001	880
15	Agra	153,378	123,978	71,313	52,665	7,810	2,578
16	Farrukhabad	63,345	106,860	80,988	67,803	7,823	1,977
17	Muzaffar	21,777	47,794	18,378	32,416	2,470	728
18	Kidwai	19,873	45,123	19,034	27,104	2,094	690
19	Fah	203,740	82,487	80,987	83,800	4,064	833
20	Bahawal	97,214	198,030	81,808	116,081	6,697	1,079
21	Muzaffar	371,848	430,743	143,181	277,803	13,080	1,630
22	Shikharpur*	80,708	132,308	58,311	74,021	7,832	1,378
	<b>Indo-Gangetic Plain, Central</b>	<b>747,863</b>	<b>1,564,163</b>	<b>463,867</b>	<b>1,190,296</b>	<b>74,086</b>	<b>21,331</b>
23	Cawnpore	81,343	112,136	23,708	88,431	6,375	1,090
24	Fahpur	114,509	79,372	18,087	66,806	3,183	630
25	Ahmedabad	142,811	129,834	64,788	134,586	10,811	3,083
26	Lucknow	181,348	163,800	118,023	47,718	14,628	2,040
27	Unao	12,371	78,373	30,974	47,394	3,723	1,638
28	Bahawal	12,400	88,728	18,948	73,880	4,193	1,023
29	Bahawal	28,794	174,348	80,074	177,878	3,718	1,816
30	Haridwar	84,728	117,878	40,841	77,334	4,526	1,380
31	Fyzabad	60,830	180,096	41,808	94,130	7,115	2,578
32	Bahawal	3,139	119,740	3,459	116,081	3,774	1,806
33	Parthapur	13,851	91,880	6,983	85,028	2,688	1,058
34	Bahawal	88,367	190,474	81,135	108,048	6,318	1,580
	<b>Central India Plateau</b>	<b>71,373</b>	<b>123,333</b>	<b>60,336</b>	<b>74,034</b>	<b>6,886</b>	<b>1,831</b>
35	Bahawal	7,803	86,833	8,610	27,732	1,406	603
36	Hemipur	7,670	30,037	11,078	18,179	1,813	377
37	Jabalpur	7,231	30,888	16,808	14,008	8,801	4,48
38	Jabalpur	8,425	25,044	10,914	14,130	913	303
	<b>East Sahyadri</b>	<b>10,808</b>	<b>72,803</b>	<b>18,723</b>	<b>53,789</b>	<b>2,036</b>	<b>1,577</b>
39	Muzaffar	10,808	72,803	18,723	53,789	2,036	1,577
	<b>Sub-Himalaya East</b>	<b>48,801</b>	<b>1,003,833</b>	<b>61,331</b>	<b>913,801</b>	<b>17,111</b>	<b>8,919</b>
40	Gawalpur*	28,417	277,010	86,434	288,896	4,777	2,876
41	Bahawal	7,503	289,086	7,823	281,863	3,408	2,800
42	Gawal	4,499	213,451	21,323	192,108	4,506	3,806
43	Bahawal	10,043	193,874	23,823	169,983	4,087	1,337
	<b>Indo-Gangetic Plain, East</b>	<b>230,418</b>	<b>571,333</b>	<b>165,117</b>	<b>406,163</b>	<b>20,400</b>	<b>8,036</b>
44	Bahawal	63,818	90,503	84,233	84,023	3,403	1,511
45	Jabalpur	44,744	109,431	78,823	80,078	4,896	1,823
46	Gawalpur	27,873	82,758	32,865	66,074	3,037	1,031
47	Bahawal	8,821	68,849	18,723	80,000	1,333	816
48	Azamgarh	23,837	214,831	41,807	174,194	7,973	2,718
	<b>Native States</b>						
49	Tahar (Himalaya, West)	39	1,325	—	1,325	13	4
50	Kampur (Sub-Himalaya, West)	271,870	211,163	78,003	164,800	4,973	180

NOTE.—1. Districts marked \* elsewhere speaking Urdu are underlined.

2. Districts marked † elsewhere the prevailing language.

Columns 7 and 8 are taken from Imperial Vol. VIII. Library

## Chapter VII — INFIRMITIES

141 **General** —The four infirmities, the record of which was directed, were insanity, blindness, leprosy and congenital deaf-mutism. It may be noted that the definition of the last caused some doubts in the minds of enumerators as to the other infirmities. For as they were directed to record only cases where persons had been deaf and dumb from birth, there was a tendency to consider that the other infirmities should only be recorded where they had existed from birth, special instructions were issued on this point, and it seems likely that omissions did not occur to any large extent. The term insanity covers all cases of unsoundness of mind, for it is impossible in India to distinguish the different varieties of mental aberration as is done at the census in some European countries. The distinction between total blindness and blindness of one eye gives no trouble in the provinces as the vernacular terms are quite distinct, and a man who is blind of both eyes, *andhā*, would never be confused with a one-eyed man, *lānā*. The Leprosy Commission found that about ten *per cent* of the persons collected as lepers for their inspection at places where there was no leper asylum were not suffering from leprosy, and it is therefore probable that the persons returned as lepers included some who were afflicted with leukoderma or with syphilis and not with leprosy. Leukoderma and leprosy are often confused, though the former is sometimes describes as "white spots" (*sufed dagh*), or as "the yellow disease" (*pandurog*), a name more usually applied to jaundice. Generally speaking, there is a not unnatural tendency to omit the record of infirmities, which is of course increased where the person afflicted is an adult female, but for purposes of comparison this is not of much importance as the tendency is probably a constant factor, and if anything it is diminishing. Special care was taken in abstraction to prevent the omission of any of the small number of persons afflicted, and for many districts the whole of the books were re-examined.

142 **Variations since 1881** —The total number of persons afflicted in 1901 was 118,186 as compared with 165,285 in 1891 and 181,656 in 1881. Between 1881 and 1891 all classes of infirmity decreased except deaf-mutism, while between 1891 and 1901 there was a decrease in the number of persons afflicted with each infirmity except insanity. The case of each infirmity will be treated separately, but it should be pointed out here that a large proportion of the infirm are beggars, and the period of stress through which the provinces have passed must have told especially on these.

### A — INSANITY

143 **Distribution** —The total number of persons returned as insane is 6,849, of whom 4,642 were males and 2,207 females. Insane persons number only 1.44 per ten thousand of the total population, the proportion being 1.89 for males and .96 for females. These proportions are far below those in European countries which vary from 23 in Germany to 45 in the distressed country Ireland and are usually between 32 and 40. The proportion in different parts of the country is shown in Sub-division Table I from which it appears to be highest in the Western Sub-Himalayan districts. The distribution is

however affected appreciably by the four large asylums of the provinces at Bareilly Agra, Lucknow and Benares, which are situated in the western Sub-Himalayas, western plain, central plain and eastern plain respectively and it is impossible now to attempt to readjust the figures to get the natural distribution. In future it will be better to ascertain the birth places of the inmates in asylums and tabulate the results accordingly. Excluding these four districts the highest proportion of insanity follows closely the distribution in 1891 being found in Bahraich, Dehra Dûn, Farukhabad Bara Banki, Hardoi, Kheri, Partabgarh and Gorakhpur.

144 *Insanity in different castes.*—For the purposes of Imperial Table XHIA a selection was made of two high castes, Brahmin and Vaishya or Bania, the principal caste employed in clerical work, Kayastha, an agricultural caste taken as Koeri, Kachhi, Murao Jat and Kahattri in different parts of the provinces, a labouring caste taken as Chamar in the plains and Dom in the hills, and the Pathan tribe of Muhammadans. The highest proportion of insane persons is found in the last mentioned viz.

P 202, II, 2, 4.

418 per ten thousand amongst males and 187 amongst females, the increase over the figures for 1891 being considerable. Among Hindus Kayasthas come first with 317 males and 145 females being closely followed by Banias and Brahmins. Of the agricultural castes the Kachhi shows the highest proportion 211 and 91 which are lower however than the figures for the higher castes. It may be noted that the Kachhi was selected in those districts which show the highest figures for insanity. The Chamar and Dom show lower proportions than those for the total population, but the Jat and hill Rajput show figures still lower.

145 *Distribution of insane persons by age and sex.*—Subsidiary Tables III and IV show the age distribution in two methods viz. the distribution by age of 10,000 insane persons, and the proportion which the number of insane persons at each age period bears to the total population of the same ages. From Table III it appears that the number of insane males is greatest at the age period 30—40 while in the case of females it is greatest in the previous period 20—30. In the first two decades of life and again between 50 and 60 and at ages over 60 this table shows more females insane than males between 20 and 50 however the number of insane males is greater than the number of females. Table IV however shows that the proportion of insane persons to the total population is greatest for both sexes at the period 40—50 increasing fairly regularly up to that period and decreasing in the two later periods for males, while females over 60 show a slightly higher proportion than those between 50 and 60.

146. *Variations since 1881.*—The total number of persons of unsound mind has increased from 5,581 in 1891 to 6,849 or by about 23 per cent but the increase is more marked amongst females (27 per cent) than amongst males (21 per cent). In 1881 the total number was 6,347. The proportion to the total population is however now

P 202, I, 2, 2.

slightly lower for males than it was in 1881 though it is higher for females. During the last ten years the increase has been most marked in the eastern Sub-Himalayan districts and this increase appears to be connected with the decrease in the same districts, in the

number of deaf-mutes. Idiocy and deaf-mutism are often combined in the same person, and it is a matter of chance which infirmity was entered. There has also been a considerable increase in the western and eastern plains in the case of males though the proportion of females has fallen off in the latter. The absolute numbers are so small that the variations in individual districts cannot be considered in detail. If Subsidiary Table IV is compared with the corresponding tables for 1891 it will be seen that the proportion of insane persons to the total population at different age-periods has increased in both sexes at every period, except amongst females aged 50-60, and the decrease is small in that case.

147. **Causes of Insanity**—Before the enquiry made by the Hemp Drugs Commission it was usual to ascribe a great many cases to the use of hemp drugs, especially *charas* (the resin) and *ganja* (dried leaves and flowers of the unfertilised female plant), which are smoked. That Commission, however, showed that the use of drugs could not be considered a very important cause. The excessive use of alcohol stands in much the same position, it may possibly be a predisposing factor, but there is nothing to show this clearly. That the increase in the struggle for existence tends to increase the number of persons of unsound mind is almost certain, but as already pointed out, actual scarcity and famine probably operate to reduce the number of those unfortunate persons who are unable to look after themselves. The age distribution among females, both at the present census and in 1891 points to child-birth as a possible factor in the case of females, for the proportion of insane females at the age period 15—20 is distinctly higher than at the periods 10—15 and 20—30, though it might be expected that the attraction of the round numbers 10 and 20 would cause an excessive grouping in these, and there is no reason to suppose that the ages of insane females are more accurately recorded than those of males. The fact that several of the same districts are conspicuous for high proportions as were noted in 1891 may be of importance but subject to the exception to be noted below, it does not seem possible to explain the connection. The circumstances of some of the districts in eastern submontane tract however point to the direct effects of locality, and to some connection between the causes of insanity and the causes of goitre. It is a well known fact that cretinism is found independently of goitre, and Major Baker, I.M.S., Civil Surgeon of Gorakhpur, in a note on the matter writes that "Idiocy and cretinism do not exist to any great extent amongst the goitre community in these parts, certainly not as obtains in Swiss cantons, and from this it is only fair to assume that other factors are required to produce the cretin over and above what causes the thyroid enlargement." Out of 118,215 cases of goitre treated in the dispensaries of the Gorakhpur district during 1891-1900 no fewer than 84,353 were treated in two dispensaries in the Kasai sub-division which includes the Padrauna taluk. I was in charge of that sub-division for sixteen months during 1896-97 and the comparatively large number of idiots found there struck me at once. There is in fact a special vernacular term for idiots viz. *bul* or *baul* which appears to be unknown elsewhere in the province. While it is true as pointed out by Major Baker, that the absolute number of idiots may not be as large as in other countries it is certainly a fact that idiots are most numerous in the localities where



goutre is most prevalent. The highest proportion of insane persons in the district is found in the Sadr tahsil, and the next highest in the Padrauna tahsil. From a map in the settlement report on this district showing the distribution of soils, it appears that the class of soil found in the localities where goutre is most prevalent is that known as *bachdr* or new alluvium the deposit of the three rivers Rapti, Ghāgra and great Gandak. In the Gonda district also the distribution of insanity by tahsils, corresponds closely to that of goutre as judged by the attendance at dispensaries. An even closer connection will be found to exist in the case of deaf-mutism. It has been pointed out by the German statistician Von Mayr \* that statistics of mental unsoundness which do not distinguish between the idiocy which is congenital or develops in early childhood, and the madness of later periods are of small value, for while there is a clear connection between the former and locality the latter depends chiefly on occupation and urban conditions. In India the difficulty of enumeration makes the distinction almost impossible. The experience of these provinces tends to the conclusion that within a district where cretinism is known to exist, the proportion of insane persons is generally highest in those parts where cretinism is found, but it does not follow that the proportion in such a district will be higher than in a district where there are practically no cretins. The effects of occupation are illustrated by the caste distribution already referred to for Kayasthas and Banias are certainly the best educated castes in the provinces, and are most exposed to the mental exertments that produce madness.

#### B—DEAF MUTISM.

148 Distribution.—The total number of deaf mutes is 17 758 or about 3·73 in every ten thousand of the population. The proportion in the sexes is more nearly equal than is the case with insane persons, for 4 6° males are found in every ten thousand and 2·77 females. The figures for these persons are not disturbed by the presence of comparatively large numbers in asylums and the distribution shown in Subsidiary Table I may be accepted as accurately representing the proportions in different parts of the provinces. By far the largest proportion is found in the Himalayan districts where it reaches 17 16 per ten thousand amongst males and 11·03 amongst females, and the next highest is in the eastern submontane districts where it is 6·09 and 3 34 respectively for males and females. The tract of country in which deaf mutism is least prevalent is the western plain and all the districts of the Meerut Division except Dehra Dún and the two districts, Agra and Muttra in the Agra Division have a proportion of less than two per ten thousand which is smaller than in any other part of the provinces. In the hill districts the proportion rises to over 10 in Almora, 15 in Garhwál 11 in the Tehri State 8 in Dehra Dún and 6 in Naini Tal, the last two districts having a considerable area below the Himalayas. In the plains the highest proportion is found in the districts of Bahraich (8) and Fyzabad (5) no other districts having a larger proportion than 4 to 5.

149 Deaf Mutes by age and sex.—If we take 10,000 deaf mutes and distribute them by age the effects of faulty enumeration appears at once. As the object is to record only those whose affliction is congenital the largest number should

\* *Stat.*, III, 4, 2

be found at the earliest age, and the number at later periods should gradually diminish. Some part of the error is of course due to the difficulty of record arising in the case of children under the age of two who form a considerable proportion of the total in the first decade, and there is a natural reluctance on the part of parents to admit the presence of the infirmity at later ages. The result of this is that in the first decade of life males only number 1,476 and females 1,592 as compared with 2,757 and 2,415 in the second decade, and the figures for the first three quinquennial periods gradually increase instead of decreasing. The totals for the second decade are however greater than those for any succeeding decade, indicating a fairly correct enumeration after the stage of childhood is passed. The proportion borne by the number of deaf-mutes to the total population at different age periods, as shown in Subsidiary Table IV is highest at the age period 15—20 in both sexes, and shows a tendency to decrease, though irregularly, in the later periods. Subsidiary Table V shows the proportion of females to 1,000 males at each period, which is considerably below 1,000 at every age period. Only in the earliest and latest does the figure rise above 800, and it may be conjectured that in the two earliest periods the fact that female children as a rule begin to talk earlier than males has some effect on the proportion, the infirmity being most noticeable amongst females. The gradual rise in later periods is probably due to the greater vitality of females which has been already noticed. It is certain that there is a greater tendency to, and possibility of, concealment in the case of females, but European experience points to the conclusion that males are more liable to this infirmity than females.

150 **Variations since 1881**—In the period 1881 to 1891 there was an increase in the total number of deaf-mutes from 27,619 to 32,896 and the number fell to 17,758 between 1891 and 1901. Mr. Bailie was of opinion that the increase between 1881 and 1891 was due mainly to omissions at the earlier census, at which a considerable number of persons who were only deaf had also been included. The variations in the last decade point to the conclusion that even in 1891 persons were wrongly included, for the general tendency has been to produce more uniformity in adjacent districts excluding those where special circumstances exist. In my tours of inspection I found enumerators generally ready to record deafness only, and often forgetful to ask whether a person said to be deaf and dumb had been so from birth, and special instructions were given on these points. The age distribution shows that the largest proportional decrease has been in the period 60 and over when deafness is commonest. It is, however, probable as already pointed out that the scarcity during the last decade has diminished the number of these people. The decrease is not especially marked in the districts where famine was worst but in the Sub-Himalayan districts where the population as shown in Chapter II was most affected by fever, and the crops ruined chiefly from excessive rain. It must, however, be pointed out that in such districts the very poorest people, and the infirm, probably felt the effects of general scarcity accompanied, as it was by high prices, all over the province, more than the people in a similar position in the regular famine districts where poor houses were opened at once and the system of gratuitous relief was organised early. The general effect of scarcity may be judged by comparing

the distribution of ten thousand deaf-mutes into age periods as shown in Subsidary Table III with similar figures for 1891 at the ages most likely to be affected —

	0—5		5—10		60 and over	
	Males.	Females.	Males.	Females.	Males.	Females.
1891 ..	434	490	1,410	1,407	717	1,051
1901 ..	299	443	1,177	1,149	495	710

At the middle ages of life the proportions are of course higher in 1901

151 Cause affecting deaf mutism.—In this country there is the clearest proof that deaf mutism depends on locality. The figures for the Gonda district have been examined by Captain W. Young I.M.S., Civil Surgeon who writes — In the Gonda district for the decade 1892—1901 55,255 cases of goitre attended the dispensaries. By tahsils the numbers were —

Gonda	..	..	..	19,335
Tarabganj	..	..	..	29,971
Utraula	..	..	..	5,899
				<hr/> 55,205

These figures give per ten thousand of the population, approximately

Gonda	..	..	..	500
Tarabganj	..	..	..	831
Utraula	..	..	..	90

Taking Utraula as 1, Gonda as 5.64 and Tarabganj 9.1. Taking the figures for deaf mutes it is found that the proportion per ten thousand of population is, by tahsils —

Gonda	..	..	..	4.71
Tarabganj	..	..	..	9.34
Utraula	..	..	..	2.7

Placing these figures and the tahsil proportion of goitre cases together we get the following —

Tahsil	Goitre	Deaf mutes,
Gonda ..	5.64	4.71
Tarabganj	9.13	9.34
Utraula ..	1	2.7

After making due allowance for the fact that a number of goitre cases from the Tarabganj tahsil attend the Gonda Dispensary and that a very considerable number of the cases of goitre attending the dispensaries in the Utraula tahsil come from the Nepal hills, we may consider the tahsil proportion of goitre and deaf mutes to be almost identical. The figures for deaf mutes necessarily include many cretins.

The connection between goitre and cretinism is undoubted. The two diseases occur in the same localities, e.g., Switzerland and are both associated with a disease of the thyroid gland, enlargement in the case of goitre and atrophy or complete absence in the case of the cretin. The exact causation of goitre is as yet unknown. A variety of goitre known as exophthalmic goitre is associated with over-action of the thyroid gland, cretinism with diminished function, while ordinary goitre is the expression of an over-growth of all the constituents of the gland. The distribution of goitre in the Gonda district shows that it is prevalent in the alluvial tract on the north bank of the river

Ghāgra and diminishes as we proceed further north through the Gonda and Utraula tahsils, until we reach the foot of the Nepal hills where it again shows a considerable increase "

The results in other districts corroborate the last conclusion. The infirmity is most common in the hills, and then follows the course of some of the rivers issuing from them, but not for any considerable distance. On the Ganges and Jamna the reduction is noted in the Saharanpur district. On the Ghāgra the effects extend to the Gonda and Fyzabad districts, but not to Basti, while in Gorakhpur the great Gandak is far more influential than the Rapti or Ghāgra.

### C — BLINDNESS

**152 Distribution** — Eighty-two thousand five hundred and fifty-one persons were recorded as blind of both eyes, 11,302 being males and 41,159 females. They number 17.3 in every ten thousand of the population, the proportion falling to 16.8 in the case of males and rising to 17.8 in the case of females. Amongst males the highest proportions are found in the central plain and Western Sub-Himalayas, while amongst females the infirmity is most noticeable in the Central India Plateau and after this in the same two natural divisions as for males. In individual districts the proportion varies from slightly under 4 in Gorakhpur to about 30 in Lucknow, Unao and Hamirpur.

**153 Blindness by age and sex** — An arrangement of ten thousand blind males by age shows a regular increase in the first three quinquennial periods of life with a fall at the period 15—20. In the period 20—30 the number stands much higher again, and in succeeding decades it decreases gradually, but ages over 60 show a huge increase. Amongst females the regular increase throughout the series of age periods is only broken in one instance at the age period 15—20 which probably loses by the attraction of round numbers. The proportion which the number of blind persons in any age period bears to the total population of the same ages increases regularly from the earliest to the latest period in both sexes.

Up to the age of 30 the proportion of females to 1,000 males is between 600 and 700, but in the next decade it rises abruptly to 911, and in all succeeding periods is above 1,000, being 1,434 in ages above 60. There are only three natural divisions in which the proportion of blind persons is greater amongst males than amongst females, viz., the Sub-Himalayas East, the eastern plain and the Mirzapur district, and it is noticeable that with one exception this has been the case at each census in the last twenty years, and moreover these are the divisions in which blindness is least important. The excess of blindness amongst females over males is most marked as usual in the Central India Plateau districts.

**154 Variations since 1881** — Columns 15 to 20 of Sub-plenary Table I show that the proportion of persons afflicted with blindness has decreased regularly in both sexes since 1881, the total figures being 129,838 in 1891 and 82,551 in 1901. In the last decade only two districts, Jaunpur and Almorah, showed an increase in the proportion and in both these cases it was extremely small. The greatest decrease is to be noticed in the last Sub-Himalayas, in

districts and the eastern plain. A comparison of the proportion of blind persons to the total population at each age period shows the largest decrease in the later ages of life.

155 Causes affecting blindness.—It has been shown that the distribution of blindness corresponds to some extent with locality but it must not be supposed that the connection is of the same nature as was found to exist in the case of deaf-mutism. One of the principal factors in the causation of blindness is certainly small pox and roughly speaking the decrease is greatest where vaccination is most successful. During the last ten years the provinces have suffered less from small-pox than in any previous decade of which there are records. The decrease in the proportion at the later ages of life however points to the importance of surgical operations in relieving or curing diseases of the eye. Thus in the ten years 1881—1890 47 081 cases were relieved or cured but in 1891—1900 the number rose to 72 941. On the 1st January 1891 there were 295 hospitals and dispensaries in these provinces, and ten years later the number had risen to 484. It seems probable that the closer ill ventilated houses of western districts, which are filled with pungent smoke while cooking operations are going on may tend to cause diseases of the eye more than the more draughty wattled huts in the eastern districts. The distribution does not seem to have any connection with the material condition of the people though poverty and in particular a deficiency in fatty and saline ingredients in food has been assigned as one of the causes of blindness. The dryness of the climate and heat also which are usually believed to affect the spread of the infirmity cannot be connected with it in these provinces.

#### D—LEPROSY

156 Distribution.—Eleven thousand three hundred and twenty eight persons were recorded as lepers rather less than a quarter of the total being females. The proportion per ten thousand of the population is 2.37 for both sexes being 3.59 for males and 1.03 for females. In the hill districts of the Western Himalayas the proportion rises to over 17 in the case of males and almost 8 in the case of females, while the Almora district has the largest proportion in the provinces, the figure being nearly 20 for both sexes. In the rest of the provinces the central plain has the highest proportion of males (4.3) and the Central India Plateau of females (1.37) while the western plain has the smallest proportions 2.43 and .63. The figures for individual districts are liable to correction on account of leper asylums. The Imperial Act III of 1898 provides for the segregation and medical treatment of pauper lepers, and the control of lepers following certain callings. The Act is not of universal application and is only in force in places to which it is especially applied by order of Local Governments. In these provinces it was applied at the close of 1898 to the districts of Allahabad, Benares and Lucknow and to the Kumaun Division, and the asylums in Allahabad Benares, Almora and Lucknow were declared to be places to which lepers found in the municipalities and cantonments of Allahabad Benares and Lucknow and in the hill tracts of the Kumaun Division might be sent. An asylum was established in 1901 in the Garhwal district. From the reports on the working of the Act it appears that the majority of inmates in the asylum are there of their own free will. Three thousand five hundred and eighty three

patients suffering from leprosy were treated in the dispensaries of these provinces during 1901, and the great majority of lepers are not segregated

**157 Leprosy in selected castes**—The principles on which castes were selected for examination in regard to leprosy have been explained in dealing with insanity.

P 205, II, 6—3

In the hill districts the low caste Doms appear to be more liable to the disease than the higher caste Kshattris. In the plains the Muhammadan tribe of Pathans have a higher proportion than any of the Hindu castes, and the highest caste in the latter, *viz*, the Brahmin shows a larger proportion than any of the others, while the Jat who is the highest of the agricultural castes selected shows the lowest proportion. It must however be pointed out that Jats were chosen for the Meerut Division which has a low proportion of lepers. The lowest caste selected, Chamars, who are widely distributed have a small proportion of their number afflicted.

**158 Distribution by age and sex**—If ten thousand lepers of

P 206, III, 6, 11

either sex be arranged in age periods, the largest number will be found in the period 10—50, the figures being 2,559 for males and 2,021 for females, and the proportion at the earliest age is less than that in any of the other three infirmities. The proportion borne by the number of lepers in any age

P 207, IV, 6, 11

period to the total population at the same age increases regularly up to the age 50—60 and decreases slightly in ages over 60. The proportion of females to 1,000 males is highest in the age periods

P 207, V, 6

under 20, but no regular variation is to be observed in this.

**159 Variations since 1881**—The decrease in the number of lepers has been continuous since 1881, but it is much more marked in the case of males than females. The absolute numbers are given below for comparison —

	Males.	Females.
1881	14,453	1,369
1891	15,950	2,915
1901	8,539	2,489

The greatest decrease is found in the Central India Plateau where it may be due to an actual diminution or to migration of the lepers during the famine. In the case of females the proportion has increased in the Sub-Himalayan districts both in the east and west. A comparison of Sub-adjunct Table IV with similar tables for 1881 and 1891 points to the conclusion that the proportion of lepers in the first ten years of life is slightly increasing, but that it is decreasing in subsequent periods, and the decrease is greatest at the later ages.

**160 Conditions affecting leprosy**—It seems almost certain that leprosy is caused by a bacillus, and this being so it is contagious under certain conditions which are not known. The Leprosy Commission in India came to no very positive conclusions on the subject, but the result of their scientific opinion is seen in the legislation referred to above. The callings which are forbidden to lepers in these provinces are those involving close contact with other people such as domestic service, medical practice, washing, mending, or selling clothes, hair cutting, shaving and proctoring, or the like, with necessitate the handling of food and drink. Certain other acts, such as

bathing and washing clothes at certain public places are also forbidden. While the specific causes which predispose a person to acquire the disease are unknown the researches of the Leprosy Commission pointed to their being connected with a low state of prosperity. Apart from the hills, where special conditions appear to exist this conclusion is supported by the fact that the western plain which is the most prosperous part of the country shows the smallest proportion but it would not be possible to judge of the prosperity of the other natural divisions by the ratio of lepers to total population. The variation of the number of lepers at different age periods points clearly to the fact that leprosy is more often acquired comparatively late in life than congenital and the Indian Leprosy Commission were of opinion both from similar statistics and a study of the history of individual lepers that heredity whether as regards the actual disease, or the predisposition for it was a less effective cause than the unknown conditions favourable to its acquisition. It has been noted that the proportions at the early ages of life have increased slightly but it is as probable that this is due to a better record as to any increase in congenital leprosy.

**SUBSIDIARY TABLE I—Average number of afflicted per 10,000 of each sex by Natural Divisions in 1881, 1891 and 1901**

Serial number	Division or tract of country	Insane						Deaf mutes					
		Males.			Females.			Males			Females.		
		1901.	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14
	N W P and Oudh.	1 89	1 58	1 90	96	77	93	4 62	8 73	7 60	2 77	6 16	4 73
1	Himalaya, West ..	1 70	1 46	2 02	97	86	98	17 16	22 99	25 01	12 03	14 42	16 65
2	Sub Himalaya, West	2 95	2 39	2 73	1 47	1 23	1 36	3 59	8 65	8 14	1 98	5 60	5 23
3	Indo-Gangetic Plain, West	1 60	1 44	1 97	90	70	92	3 04	6 05	6 07	1 70	3 61	3 74
4	Indo-Gangetic Plain Central	1 88	1 70	1 86	89	89	98	4 68	7 19	6 77	3 05	4 19	3 69
5	Central India Plateau	1 46	1 33	2 41	65	68	1 98	4 14	8 25	5 09	2 31	5 53	3 82
6	East Satpuras	87	81	1 32	54	58	63	4 19	5 17	5 55	2 52	3 14	3 09
7	Sub Himalaya, East.	1 78	1 11	1 40	1 29	53	51	6 09	15 65	15 10	3 34	8 64	8 83
8	Indo-Gangetic Plain, East.	2 29	1 87	1 70	60	70	69	4 36	6 90	4 09	2 31	3 99	2 39

Serial number	Division or tract of country	Blind						Lepers					
		Males			Females			Males			Females		
		1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	15	16	17	18	19	20	21	22	23	24	25	26
	N W P and Oudh.	16 81	22 82	20 01	17 84	24 10	32 17	3 50	5 74	6 90	1 08	1 30	1 59
1	Himalaya, West	13 58	16 97	19 42	15 43	18 12	24 17	17 19	22 09	23 93	7 79	6 28	6 09
2	Sub Himalaya, West.	21 36	26 82	34 09	22 13	29 17	41 69	2 88	4 59	5 49	8 7	7 9	9 8
3	Indo-Gangetic Plain, West	18 21	25 08	27 02	18 48	25 99	35 69	2 43	3 82	5 49	9 3	6 1	1 41
4	Indo-Gangetic Plain Central	21 69	28 33	32 47	25 59	31 93	41 84	4 32	6 9	7 49	6 4	1 72	1 18
5	Central India Plateau	17 04	27 06	31 04	26 27	39 21	43 97	2 8	7 27	8 9	1 27	2 23	3 34
6	East Satpuras	10 82	31 46	47 95	16 19	31 37	1 49	1 77	5 99	5 9	9 3	1 19	1 21
7	Sub-Himalaya East.	7 69	13 65	17 14	6 69	11 47	16 85	3 97	5 98	6 69	1 21		1 19
8	Indo-Gangetic Plain East.	11 8	19 41	16 47	9 21	19 77	1 59	2 8	4 2	5 41	9 2		8 2



SUBSIDIARY TABLE II.—Average number of afflicted per 10,000 of each sex by selected castes in 1891 and 1901.

Selected castes.	Ismma.				Lepers.			
	Males.		Females.		Males.		Females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
	2	3	4	5	6	7	8	9
Brahman	2 06	2 07	1 03	84	4 08	6 21	1 18	1 44
Vakhya or Bania	2 97	3 31	1 60	1 37	2 41	6 73	9 5	1 03
Kayastha	2 17	2 04	1 45	06	3 60	4 80	1 03	41
Koori	1 29	4 08	06	1 78	3 05	5 06	23	70
Kachhi	2 11	1 29	01	84	3 78	5 10	1 18	1 00
Muso	1 61	1 00	1 00	79	2 09	5 63	01	1 17
Jat	73	1 10	68	87	80	2 07	43	80
Khatris or Rajput	2 43	1 41	84	1 84	2 17 37	19 63	27 38	19 26
Chamar	1 22	1 19	79	83	2 80	4 79	03	1 08
Dom	2 17	1 13	1 23	1 85	30 40	124 10	10 78	112 63
Pathan	4 18	2 61	1 87	1 41	4 77	5 48	1 44	1 14

Nil districts only  
† All districts.

SUBSIDIARY TABLE III.—Distribution by age of 10,000 persons for each infirmity

Age period.	Males.					Females.				
	Total.	Ismma.	Deaf mutes.	Blind.	Lepers.	Total.	Ismma.	Deaf mutes.	Blind.	Lepers.
	2	3	4	5	6	7	8	9	10	11
0—5	277	170	208	319	101	246	245	413	220	173
5—10	627	543	1,177	877	193	483	616	1,140	879	201
10—15	834	673	1,476	783	217	592	654	1,273	478	479
15—20	781	634	1,321	695	270	540	618	1,123	433	403
20—30	1 614	2,168	2,073	1,234	1,121	1,215	1,003	1,803	1,063	1 508
30—40	1,831	2,310	1,423	1,367	2,028	1,318	1,801	1,880	1,253	1,723
40—50	1 464	1,731	1,001	1,303	2,658	1,476	1,723	1,176	1 474	2,821
50—60	1,238	903	603	1,303	2,000	1,478	777	836	1,593	1,733
60 and over	1,649	534	425	2,123	1,428	2,020	846	710	2 081	1,414
Unspecified	18	15	12	17	21	22	23	21	21	41

**SUBSIDIARY TABLE IV** — *Distribution of infirmities by age among 10 000 of the population*

Age period	Males					Females				
	Total afflicted	Insane	Deaf mute	Blind	Lepers	Total afflicted	Insane	Deaf mute	Blind	Lepers
1	2	3	4	5	6	7	8	9	10	11
0—5	6 06	26	1 13	4 37	39	4 26	18	74	3 00	14
5—10	13 00	79	4 19	7 49	54	8 68	47	2 52	6 35	34
10—15	17 88	1 31	5 43	10 52	62	12 50	79	3 33	7 91	47
15—20	23 42	1 82	6 66	17 51	1 20	16 03	1 16	4 67	10 11	70
20—30	25 34	2 36	5 59	15 01	2 35	15 45	1 02	2 90	10 61	80
30—40	28 76	2 91	4 63	16 06	5 16	20 65	1 25	2 61	15 47	1 29
40—50	37 10	3 11	4 74	20 60	8 65	31 05	1 71	3 01	24 47	2 03
50—60	50 40	2 58	4 64	32 29	10 89	48 07	1 30	3 59	41 46	2 62
60 and over	92 19	2 17	4 74	74 65	10 63	90 15	1 37	7 28	91 95	2 55
Unspecified	75 10	1 34	9 31	44 69	16 76	83 40	2 40	10 19	61 12	7 19
Total	26 91	1 89	4 62	16 81	3 59	22 65	96	2 77	17 84	1 08

**SUBSIDIARY TABLE V** — *Proportion of Females afflicted to 1,000 males at each age*

Age period	Total population	Insane	Deaf mute	Blind	Lepers
1	2	3	4	5	6
0—5	1,000	654	830	656	477
5—10	912	540	549	632	573
10—15	801	451	491	602	639
15—20	829	522	492	611	454
20—30	974	421	605	681	574
30—40	945	477	640	911	217
40—50	949	471	602	1 124	232
50—60	971	451	658	1 247	272
Unspecified	1,165	715	545	1 451	574
Total	1 243	714	1 147	1 702	677
Total	937	476	879	691	262

## Chapter VIII—CASTE, TRIBE OR RACE

### A.—HINDUS.

161 Caste at the present time.—In 1885 Messrs. Ibbetson, Nesfield and Risley drew up the following definitions for use in ethnographical enquiries into the organization of what is known loosely as caste —

The group organization commonly follows one of two main types —

(1) The caste, (2) the tribe. The former may be defined as the largest group based on community of occupation the latter as the largest group based on real or fictitious community of descent or upon common occupation of territory. Within the caste we find the *sub-caste* and within the *sub-caste* the *section*. The *sub-caste* may be defined as the smallest endogamous group and the *section* as the largest exogamous group, within the caste.

The limits of the caste and *sub-caste* will occasionally be identical, there being no smaller endogamous groups included under a common caste name based on occupation. Within the tribe we find many sub-divisions. The smallest endogamous group within the tribe may be called the *sub-tribe* which as before will occasionally coincide with the caste. The largest exogamous group within the tribe may be called the *sept* and no lower unit than this need be considered. Divisions intermediate between the *sub-tribe* and *sept* may where they exist, be termed *clans* and *sub-clans*.

There is some difficulty in applying these definitions to the actual facts, especially when regard is had to the indefinite views of natives themselves on the subject, and the absence of vernacular terms corresponding to them. In the English schedule the rule for filling up the eighth column provided for the record of the caste of Hindus or Jains, and the tribe or race of others. The word caste was translated *jat* or *jat* and tribe and race *qawn* and *nasl* respectively. In those provinces moreover the distinction actually caused confusion and members of the Arya Samaj (who as has already been shown object to be called Hindus) in some cases believed that their caste was not required and recorded their race as Arya. There are cases in which the definitions however bring out certain facts which must be prominently considered in any description of the system viz. that caste in its most general meaning is at the present day intimately connected with a real or fictitious community of descent or occupation (often both) and that one of the most important features of the system is its relation to marriage. It need hardly be mentioned that to the Hindu marriage and the begetting of a son are essential religious duties, and caste is thus intimately connected with religion as well as being of importance in social relations. The principles involved can best be understood by taking the case of a few castes. The Kayasthas of these provinces claim a common descent from Chitra Gupta who is said to have been produced by the meditation of Brahma for a thousand years, and their traditional occupation is clerical (not priestly). The Kayasthas are divided into twelve main endogamous groups or sub-castes each of which claims to be descended from one of the sons of Chitra Gupta. Some of these groups are again divided into two or more parts which are now also endogamous. Thus the Srivastab Kayasthas all claim descent from Bhanu son of Chitra Gupta, and they will not intermarry with any other kind of Kayastha such as the Gaur. But the Srivastabs are again divided into the Khara and Dusra

Srivastabs, and these will not intermarry with each other. The word Khara means upright or correct and Dusra means other, and according to one interpretation the Khara Srivastabs are descended from a lawful wife of Bhanu, while the Dusras are descended from a concubine. The explanation is sometimes reversed according to the division of the informant, and a Dusra will declare that he is the descendant of the real wife, and Kharas from the concubine, and the more respectable name has been given to the latter to avoid hurting their feelings. To the majority of Kayasthas no other divisions than these endogamous groups are known. In places, however, these "sub-castes" are divided into "sections" called *al* but this is far from being the usual practice, and it has even been stated that Kayasthas have no exogamous divisions at all. The organization of this caste is thus fairly simple, and it may be taken as characteristic of a large number of the castes in the provinces. In some of these, however, there are exogamous sections with special names. The Agarwalas may be taken as a simple example of this. They are divided into two sub-castes (endogamous) the Bira and the Dasa who will not intermarry, and each of these is divided into 17<sup>1</sup> (that is 18) groups called *gotras* which are exogamous, but all these so called *gotras* are considered equal, and subject to the prohibition against intermarriage of near relations a member of any *gotra* can marry a member of any other. It is necessary here to briefly mention the vernacular nomenclature for the divisions just mentioned. A caste is generally called *zat* or *jât* or *qaim* all of which may be translated by "race," and sometimes it is referred to as the *biradari* or *bhai band* meaning the brotherhood. There is no general word however to denote sub caste section, clan, *sept* or any of the other words defined above, and this fact causes much difficulty and misapprehension in making enquiries into the constitution and organization of a caste. Such words as *nilas* (origin) *ban* or *mil*, (stock) *al*, *kul* (family) are used by different castes and not always in the same sense for their various sub-divisions. The *gotra* is theoretically a division of Brahmans only into groups descended from a common ancestor among the Rishis, but *gotras* have been adopted by other castes also, though they do not play the same important part in marriage relations as amongst the Brahmans, in fact many castes claim to belong to a single *gotra* the Kasyapa. Amongst the Brahmans the *gotras* are as a rule exogamous divisions and in the absence of any general term M. D. Senart has therefore suggested\* that all exogamous divisions within castes should be called *gotras*. This is, however, at variance with actual practice in many cases and likely to cause confusion greater than that it seeks to avoid. In Garhwâl, for example, the Brahmans have *gotras* which are not strictly exogamous, the exogamous divisions being based on territorial groups or *thats*. Thus Gogri Brahmans of the Dhismara and Bugari *thats* can intermarry though both belong to the Bharadhwaj *gotra*. A more complicated system than the above described is in force amongst Brahmans. The Brahmans of the *Chhapra* *thata* are divided into five endogamous divisions called the Panch Gaur. The highest of these is the Kanyabuj or Kanupia which has a very intricate organization, on two accounts of which even I am at a loss to agree. According to one account which I have personally verified it is subdivided as follows. There are six or

\* See *Journal of the Asiatic Society*, vol. 1, p. 10.

seven *gotras* each of which is divided into ten or a dozen *kuls* or families the names of which are mostly local. The *kuls* in each *gotra* are divided into three classes in order of social rank, one or two being called the Khatkul a few more the Panchadari, and the remainder the Dhakra. The word Khatkul means six families and theoretically only one *kul* in each *gotra* belongs to this class. The importance of the division into three classes is that (at any rate for the first wife) a Khatkul can only marry a Khatkul who must belong to a different *gotra*. Similarly a Panchadari man should marry a Panchadari woman and if he marries a Dhakra (which sometimes happens for the sake of dowry) he becomes a Dhakra. A Khatkul whose first wife dies can only obtain a Panchadari for a second marriage. All the Khatkuls are, however not of equal rank, and it is desirable that a woman should marry a man whose *kul* is at least equal, and if possible superior to her own in social esteem. The rules which demand the latter practice have been called the rules of isogamy and hypergamy and may be more clearly illustrated by the example of the Khatris and Rajputs. The former for example are divided into (1) Dhaighar (2) Charghar (3) Baraghar (4) Bawanjati, which are reckoned in that order. Thus a man of the Dhaighar sub-division may marry a woman of his own or the Charghar sub-division but no lower. A woman of the Dhaighars can only marry a Dhaighar man. Each of these sub-divisions is again divided into *als* which are exogamous, e.g. the Dhaighars are divided into Mehra, Kapur Tandan Seth and Khana. The case of the Rajputs is still more to the point. Here the so-called clan (*banu*) is most strictly exogamous, and there are well known clans in parts of the provinces which have completely fallen in respect owing to their having practised endogamy though their case must be carefully distinguished from that of castes which are claiming to be considered Rajputs and have not yet been fully recognized. The Rajput clans moreover are extremely careful about the rule of hypergamy and it is laid down exactly into what clans the daughters and sons of each should marry. If the practice in this regard were uniform in different parts of the country it would be possible to prepare an exact scale of precedence but my enquiries showed that this is not the case and the practice differs even in adjacent districts. For example the Chauhans in the Mainpuri district are ranked very high and are sought after as husbands for girls of inferior clans. In Unao on the other hand these clans, reckoned as inferior in Mainpuri, take wives from the Chauhans. It thus appears that the divisions of castes may be classified into two kinds, the endogamous and the exogamous, and the latter again has two varieties viz., one in which the exogamous groups are considered theoretically equal and the other in which various groups are of higher position than others, and this position has a very important effect in regulating marriages. In the case of the very great majority of castes in these provinces the principal divisions in popular estimation are the endogamous in the Rajputs alone the exogamous divisions appear to be exclusively considered, and in fact it is by no means certain that Rajputs have any endogamous divisions at all here. The traditional division of this caste is into three main branches, the Surajbansi, the Chandrabansi and the Agnikula and the two former have been further divided into thirty two races and the two latter into four making thirty six in all but the three fold

division has no effect at all on marriage relations. Thus a Chauhan, who is an Agnikula, may marry a Kachhwaha who is Surajbansi or a Jadon who is Chandrabansi. In view of the fact that the main divisions are endogamous it has been suggested that for the purposes of scientific enquiry and record the endogamous sub-divisions or sub-castes should be regarded as the caste proper, while the actual caste only represents a generic term generally implying the occupation followed by the group of castes proper. This proposition which follows from the definition given at the commencement of their chapter may certainly be accepted in some cases, e.g., the term Bania or Vaisya is merely a generic term for the occupation of trader, and it includes a number of groups such as Agarwala, Usal, Khandelwal, &c, which are recognized by the natives themselves. I think, however, that in this respect it is better to keep as closely as possible to public opinion and to recognize as castes those endogamous groups which are considered as castes by the people themselves. For example, if the rule suggested is adopted instead of calling Kayasthas a single caste with twelve sub-castes we must consider them as belonging to 25 or 26 castes, as there are so many endogamous sub-divisions included in the term Kayastha. Whichever principle is adopted it is necessary to state clearly at once that finality cannot be hoped for. Fresh endogamous groups are constantly being formed, and public opinion as to what is a caste varies in different districts and at different times. This brings us to the consideration of the question how far the caste system, in its relation to marriage restrictions is bound down by hard and fast rules. In his article on Kayasthas Mr Crooke has recorded\* an interesting account of the origin of the endogamous sub-divisions of the Gaur Kayasthas, which illustrates the manner in which fresh divisions are constantly being formed. Some Gaur and Bhatnagar Kayasthas were employed at the Court of Delhi in the time of Nasiruddin Mahmud. They became friendly and the Bhatnagars finally agreed to eat at the houses of the Gaur. The latter refused however to return the compliment by eating at the houses of the Bhatnagars, and excommunicated some Gaur who were more compliant. Pressure was brought to bear on the Gaur by Nasiruddin and some fled from Delhi. One pregnant woman took shelter in the house of a Brahman and when her son was grown up, the Brahman married his daughter to the son. Others went to Budaun and were followed by officers of the Emperor who tried to compel them to return to Delhi and eat with the Bhatnagars. The Brahmans with whom they had taken shelter gave them sacred cords and claimed them as relations. The Muhammadan officials however insisted on seeing that the Gaur ate from the same cooking place as the Brahmans, and four divisions of Gaur were thus formed: *first*, the real Gaur, *second*, those who had eaten with the Bhatnagars, *third* those who were admitted into communion by the Budaun Brahmans, and *fourth*, those who admitted to caste rights the woman whose son was born in the Brahman's house. These four divisions are said by some to have been reunited and by others to be still distinct. The circumstances are improbable in the story, as for example the marriage of a Brahman girl to a Kayastha boy, but it is extremely probable, as Mr Crooke remarks, that groups have frequently been formed in a similar way. Similarly, in the case of the

\* *Ann. Mag. Nat. Hist. Archaeol.* Vol. 1, p. 100.

Kanauja Brahmins referred to above, the *kuls* included in the Khatkul are not strictly defined, and have not an absolutely unchangeable status. Within recent years certain *kuls* have become degraded to the Panchadar Division, and there is little doubt that others are gradually rising. Two clearer examples of the extension of consubial rights can be given in the case of Rajputs. In some of the districts of the Benares Division are found people who call themselves Soeri but have recently assumed the name of Surajbansi Rajputs. It is certain that this claim is not old and they permit widow marriage will plough with their own hands and have other custom which clearly differentiates them from Rajputs, but it has been reported that in the Benares Division Rajputs have actually intermarried with them. In the Western districts there is a caste called Kirar which in 1873 was described by Mr. Sherring\* as claiming to be Gahlot Rajputs, but said to be very low and not recognized by Rajputs at all. At the present time the Kirars claim to be Jadons and have actually been admitted to intermarriage with some Rajput clans. There is one other matter concerning caste in its relations to marriage which must be mentioned. As in most countries there are prohibited degrees of affinity within which marriages may not be contracted. In the castes that are strict in their observance of the *Shastras*, there is a clearly defined rule which forbids marriage within five degrees on the mother's side and seven on the father that is to say marriage between *sapindas* is forbidden. Where there are exogamous divisions such as *ais* and *gotras* the prohibition often extends to the *ai* or *gotra* of the mother's father and grandfather. In the lower castes however the restriction is generally not so well known. In many cases it is simply a matter of memory that is to say intermarriage is forbidden between two families only as long as the memory of a former connection by marriage survives. In others there is a formula forbidding a man to marry into the family of his paternal or maternal uncle or aunt (*chachera mamera phupera mamera*).

162. *Caste in relation to social matters.*—So far caste restrictions have simply been regarded in their relation to marriage but this is merely one portion of the subject which is inextricably concerned with other matters. One of the most important of these is the question of food and drink. *Pakka* food is food which has been prepared with *ghis* and *kachcha* food that prepared without *ghis*. Speaking generally a member of any caste can only eat *kachcha* food prepared by a member of the same endogamous sub-division or sub-caste, as that to which he belongs but he can take water or *pakka* food touched by a member of any sub-caste of his own caste. Most castes will take *kachcha* food prepared by Brahmins and many castes can take *pakka* food or water which has been touched by other castes. In the latter case, however a distinction is often made according to the degree of contact involved. For example a Brahmin would eat *pakka* food prepared by a Halwai, though it had been touched or carried by a man of lower caste but would refuse it if the latter had prepared the food and similarly he would drink water carried in a *lotak* by a low caste man if the *lotak* belonged to the Brahmin, but would refuse to drink from the low caste man's *lotak*. Another matter of importance is the nature of a man's occupation.

Some trades are considered degrading, such as tanning and weaving, and there are degrees of respectability in these. For example, the Mochi will only work in leather while the Chamār works in raw hides, the Odh makes certain more valuable kinds of cloth than the Kori who weaves only coarse cloth. Two other matters relating to marriage must also be mentioned here, *viz*, child marriage and widow marriage, further particulars regarding which will be found in the chapter on marriage. In nearly all high castes it is considered essential that girls should be married before the age of puberty, though marriage here is only equivalent to an irrevocable betrothal, and conjugal life does not commence till after an interval of one, three, five, or even seven years when the *gauna*, *bidah* or *rukhsat* ceremony takes place. The practice of allowing widows to re-marry is usually termed *dharewz karao* or *sagar*, and it is common amongst all castes, except the very highest. The ceremony differs from the regular marriage ceremony being much simpler and omitting the circumambulation of the sacred fire. These other matters relating to the practical working of the caste system have been referred to because they are at the same time consequences of the matrimonial divisions first described, and also the non observance of them, or variations in the practice of them react to form fresh groupings. The case of the Kayastha sub-divisions quoted above is an example of the effects of eating with strangers and Mr Risley has reported the formation of a new caste in Bengal, the Chattarkhar, or those who ate in famine-relief kitchens, which was formed in the Orissa famine of 1866 and includes sub castes whose names (Brahmin, &c) indicate the original castes of their members. The effect of occupation is seen in several distinct movements. A Brahman is forbidden by the shastras to engage in trade, but in the western districts of these provinces are found some men of a caste called Bohra or Bohra Brahman who are universally accepted as being Brahmans, but are considered degraded as their chief business is money lending. At the other extreme of the provinces in the Gorakhpur district I came across a village inhabited almost entirely by men who called themselves Sarvariya Brahmans, but are confidently declared by the Brahmans of the neighbourhood to be Nais or Belwars, offshoots of the well-known Banjara caste whose traditional occupation is the carrying of grain. My friends had, however, entirely given up this, and were employed partly in agriculture and partly in money lending. Another branch of the Banjaras which has arrived more nearly to the dignity of a separate caste is the Bambata or rope-makers which was reported in Meerut in very small numbers. In Dehra Dun a number of people recorded their caste as, Charami (*lit* thatch) and were at first included in Chamars, but further enquiry has shown that they have become a separate caste intermarrying amongst themselves and have as yet no sub-divisions, which points to the conclusion that they originally belonged to the same caste. On the other hand, the Malih or boatmen caste includes a number of sub-castes which, judging from their names, were formed by the adoption of the common occupations of fishing and rowing by members of different castes. These are the the Kewar, Dhunwar, (or Kharwar) Goid Chuan, Tiger, Sarahiya and many other kinds of Malhis now all of which are found in the neighbourhood of the river and its sub-castes, but although it is clear that they are all of the Kewar sub-caste



of Mallah was comparatively recently the same as the Kowat caste proper the two consider themselves distinct and will neither eat *kachcha* food together nor intermarry while the community of occupation has not caused any fusion of the sub-castes of Mallahs. In this connection must be mentioned the fact that residence and custom is often important, especially in the lower uneducated classes, as a bar to intermarriage and even eating together. I have two orderlies, both Ahirs, one of whom belongs to the Rae Bareilly district and another to Allahabad. Both of these men belong to the Gwal sub-caste but because their homes are some fifty miles apart, and there is no tradition of intermarriage neither of them will eat even *pakka* food prepared by the other though they will each eat food touched by the other which has been prepared by a Halwai or a Brahmin. Speaking generally it may be said that infant marriage is characteristic of high castes and widow marriage of low castes. If for example in the case of the *kuls* of Kanaujia Brahmins included in the Khatkul it becomes known that in any *kul* care is not taken to marry girls before they arrive at puberty that *kul* falls so much in popular estimation that it is removed from the Khatkul and is considered to belong to the Panchadar. On the other hand if a caste is attempting to rise in the social scale one of the first things to be looked to is the age at which the marriage ceremony takes place. The question whether widows shall be allowed to re-marry is also responsible for the formation of endogamous division or sub-castes. Thus the Kurmis are endeavouring to be recognized as Rajputs, and in Farukhabad Mr Crooke notes that the Kanaujia Kurmis have entirely forbidden re-marriage of widows, a movement in the same direction has begun amongst the Khatiyars, and the Gangwars still allow it. One other factor has sometimes operated to cause the formation of a distinct caste *viz.*, the adoption of a new sect or form of belief. The Bishnois in the Rohilkhand Division are divided into nine endogamous groups or sub-castes, the Jat, Bishnoi, Banua, Brahmin, Ahir, Sonar, Nai and Bayhar called after the castes from which they were recruited. New converts take their place in the appropriate sub-caste. In the case of another caste formed in this way the Sadh of Farukhabad, Bareilly and Mirzapur recruits are no longer admitted and it is peculiar that no endogamous or exogamous divisions exist in this the only restriction on marriage being that intermarriage is forbidden between two families as long as the recollection of a former marriage connection between them remains. The instance is of special interest as the equality maintained by the tenets of the sect which has developed into a caste has not yet been destroyed as is usual in such cases.

163. The native theory of caste.—It has thus been shown that the most prominent characteristic of the castes found in these provinces at present is their division into innumerable groups primarily distinguished by the fact that they are endogamous, but that a number of social relations and functions also depend on the same division. Further the endogamous groups are often again divided into exogamous groups which sometimes present the phenomena of isogamy and hypergamy and in one or two cases the chief divisions of a caste are into exogamous groups which are strictly hypergamous. Lastly these groups, whether endogamous or exogamous are not rigid

strictness or laxity in regard to the social relations and functions attached, or the adoption of new religious beliefs, may raise or lower a given group in popular estimation, or may cause the formation of new groups which may even be considered as new castes in the widest sense of the term, though they are composed of groups recruited from pre-existing castes which are recognized as quite distinct. The state of things thus briefly described presents features which differ considerably from the orthodox Hindu view of the subject. According to a verse said to be found in the *Rigveda* the Brahman is described as sprung from the head of Brahma, the Kshattriya from his arms, the Vaishya from his thighs, and the Sudra from his feet, and this theory of an original general division of castes into four is an article of belief firmly held by the Hindu. In the institutes of Manu a further explanation of the theory of caste is given. After describing the three principal castes of Brahmans (priests), Kshattriyas (soldiers), and Vaishyas (traders) Manu calls certain other castes *Vratya* which are described as the descendants of individuals of the three principal castes who have omitted to perform the prescribed ceremonies. Other castes described as *Vrisala* are said to be Kshattriyas who have reached that condition by omitting the sacred ceremonies and by not seeing Brahmans. There are also mixed castes produced by adultery on the part of the three principal castes, or by marriages between those who ought not to marry, or by men deserting their respective occupations, and a list of these is given. Lastly, all classes, besides the four main bodies, sprung from different parts of Brahma are called Dasyus "whether the language they use be that of Mlecchas (Barbarians) or of Aryan." Now, although the institutes of Manu are claimed to be entitled to the highest respect on all matters connected with Hindu law and religion, and although the account given by Manu is believed by Hindus to explain the origin of castes, the processes described by him are not admitted as being in operation at present. It is for example extremely doubtful whether the neglect of religious ceremonies has within recent times caused a caste or a portion of one to sink so low as to be considered a new caste. More especially the off-spring of parents of different castes now do not find a distinct place in the caste system. In castes where the system of hypergamy is in force it is obvious that there is a difficulty in finding matches for the females of the highest groups and the males of the lowest group, and this has led to female infanticide in the former case, and to concubinage in the latter. This is especially the case amongst Rajputs and from the Amere Census Report for 1891 (page 31) it appears that in parts of the country the illegitimate children of Rajputs have formed a new caste. In those provinces, however, public recognition does not go so far, and the illegitimate children, if they prosper in their worldly affairs, or at any rate their descendants, can regain the privileges of full blood. The code of Manu gives only a small list of mixed castes, but this has been supplemented by lists given in the *Puranas* which deal with the origin and occupation of most of the castes now found. The class of Dasyus is hardly recognized as existing at all, the members of the lower groups, such as the Rajas in Kumaon the Meos in the Ghats of Oudh and the caste of the *Chandals* and some of the *gaj-pahars* in Mirzapur and Benares had no family tree ascribed to them. The members of the provinces which require special notice are in the following places

Kumaun presents a system which is far closer to the system described by Manu than in any other part of India, and the subject hardly appears to have received adequate notice, though it was clearly pointed out by Mr E. T. Atkinson in his Gazetteer of the Kumaun Division. In the hills, excluding castes from the plains and immigrants from Tibet three main castes are found, the Brahmins, Rajputs and Doms. The two first of these are divided into Brahmins and Rajputs proper and Khas Brahmins and Khas Rajputs. Popular opinion considers the Khas Brahmins and Rajputs as partly the original inhabitants of Kumaun, and partly as degraded Brahmins and Rajputs. In actual practice, however a prosperous Dom finds no difficulty in marrying his daughter to a Khas Rajput and similarly the Khas Rajput can sometimes get a real Rajput as a husband for his daughter. Amongst the Doms occupation does not yet act as a rigid restriction on intermarriage though public opinion is tending towards this. There are a few Baniyas or Vaisyas and these also intermarry with Doms on the one side and Khas Rajputs on the other. In the south west parts of the provinces, Mirzapur and Bundelkhand are found in small numbers tribes of a clearly different race from those of the rest of the provinces but their conversion to Hinduism has been far more thorough than is the case with those in other parts of India and they show a tendency to adopt more and more the regulations in force amongst ordinary Hindus.

164. The scheme of social precedence.—While for purposes of reference an alphabetical arrangement of castes is the most useful it is obvious that where the number is so large as in these provinces (about 200) such an arrangement cannot be used in giving a general description of them. It has therefore been usual in census reports to arrange castes in groups, though the principles of arrangement have varied. In the present census the Census Commissioner in India directed that a scheme should be drawn up as nearly as possible in the order of social precedence recognized by public opinion. For this purpose it was necessary to frame groups including castes of approximately equal status and then to arrange the castes in them in order. The method adopted was to frame groups on the model of those suggested by Mr Risley some years ago for Bengal with modifications suited to these provinces and then to place the principal castes found here as nearly as possible in order according to the material available in Mr Crooke's work on the tribes and castes of the North Western Provinces and Oudh, supplemented by the results of such enquiry as could be readily made. District Officers were then asked to appoint representative committees who in the first place discussed the suitability of the groups defined in the draft scheme. After considering the opinions of the committees the definitions of some of the groups were recast and a revised scheme issued. The committees then proceeded to discuss the question which group each caste should be placed in and the order of arrangement in each group. With very few exceptions the district committees have taken much trouble and pain over the matter and their reports in many cases in addition to supplying the material asked for contain much that is of value for ethnographical purposes. It has been stated above that the theory of an original division into four castes is firmly believed and when the draft scheme was first issued it was suggested

in some quarters that there should be only four groups corresponding with Brahmins, Kshattriyas, Vaishyas and Sudras. There is, however, considerable doubt whether certain castes are recognized as twice born or not, and even amongst castes admitted to be Sudra distinctions in social rank are recognized. The scheme as finally settled thus includes twelve groups formed in the following manner. The first six consist of three pairs including respectively the three twice-born castes and the castes that are allied to each of these, or claim to be allied, and are considered of high social standing, though their claim to be twice-born is not universally admitted. The seventh group consists of castes about which public opinion is so far divided that it cannot be definitely said that they are of such high standing as to be included in castes allied to the twice-born, while on the other hand they are not universally considered to be Sudras. The group take the place of one which was described as including castes certain articles prepared by which could be taken without question by the twice-born. On the receipt of the final reports it was clear that some of the castes included such as the Barai and Tamboli (*pun* growers and sellers) and the Bharbhunja (gram patchers) were ranked very much lower in spite of their being allowed to prepare articles for the twice born. The eighth, ninth and tenth groups were formed according as the twice born (or some of them) could take *pukka* food, or could or could not take water from the castes included in them. The eleventh and twelfth groups differ from the three preceding in that the castes they contain are so impure that their touch defiles a member of the twice-born castes. They are distinguished from each other according as they allow beef to be eaten or not. A thirteenth group was added which includes a few foreigners &c., and those whose castes were not specified.

In the first seven groups it will be seen that descent and occupation are among the principal factors to be considered, but that some distinctions are also made on account of the non-performance of religious duties, and the practice of widow-marriage. In the other five groups, apart from the distinguishing feature of each group the chief matter which regulates the order within a group is almost invariably occupation. There are certain other points affecting the scale which require mention. There are some castes about which there was considerable difference of opinion, and in such cases the verdict of the majority was generally adopted, and the various opinions described in the remarks on individual castes. In other cases a caste held a much higher position in some parts of the country than in others. Where this was so the opinion has been taken of the committees of districts where the caste was most numerous, and the difference of opinion has been noted. Many of the smaller castes were not mentioned by the committee, and have been classed as a rule according to the description of their social position given by Mr. Crooke. While the social position of a caste theoretically depends in the first place on its hereditary position in the four fold system which has a religious foundation, there can be no doubt that such factors as wealth, position and learning can operate to raise the position of a caste or of individual. That is to say that social advantages may in time outweigh religious and hereditary drawbacks which theoretically are insuperable to advance. But a factor of very old standing the Hindu is much more ready to admit the possibility of

caste falling in position than that it has risen though there are certain castes whose position can only be explained by the latter theory. The process is of course assisted by the fact that when a caste does get itself recognized as akin to one of the twice-born this does not in the majority of cases involve intermarriage or eating *kachcha* food in common, and the taking of water and *pakka* food is to a very large extent dependent on occupation only. It has been pointed out that the same caste holds different position in different parts of the provinces but it must also be noted that there is a general tendency for members of any given caste in the western part of the provinces to look

See the Table I page 245.

down on those in the eastern part. The groups and castes in each group will now be briefly described together with the reasons for the place allotted in the case of those whose position is disputed or uncertain.

165 Group I. Brahmins.—It has been found necessary in view of the ideas of the people to divide this group into two. The castes included in it unquestionably represent to the Hindus of to-day in these provinces the Brahmins of the ancient four fold division but there is a clear distinction made between the two classes, based entirely on the ordinary functions exercised by the second class. The term Brahmin without any qualification connotes as a rule a member of the five Gauras or five Dravira. The latter are found in these provinces, but in small numbers. The five Gauras are the Kanya, kubjas, Saraswats, Gauras, Maithils and Utkals but the numbers of the two latter are unimportant here. There are three other important groups of Brahmins, the Sanadhis, Sarwariyas and Jhijhotiyas who claim to be Kanya kubjas, and are generally thought to be connected with these but they are not considered to be quite on the same level though the reasons for this are not very clear. It will be noticed that the names of all these except perhaps that of the Sanadhis are of territorial origin. The Kashmir Brahmins, who are not numerous, claim to be Saraswats, and this claim is usually allowed though on account of their long residence elsewhere than the sacred parts of Bharatvarsha, they are not considered of quite as high standing. The Mathuriya Chaudes and the Sakadwip or Magadha Brahmins are considered as separate from, and inferior to the five Gauras. The former claim to be the highest Brahmins of all because of their domicile in the holy land of Bray but their fondness for wrestling their behaviour towards pilgrims, and their custom of giving a daughter in marriage to the same family as that from which they have taken one all tell against them. The latter as their alternative name implies, are looked on as belonging to the kingdom of Magadha all residents of which were popularly believed to be reborn as *aswas*, and it is said that they are not as particular about the sources from which they will drink water as they should be. As sub-divisions of Brahmin castes were not recorded all those described above are included in the term Brahmin in Table XIII together with some of those in the lower division of this group. The Ahirwans are a small caste chiefly of importance in the Muttra district where they are the priests of the temple of Danji at Baldoo. The case of the remaining members of this group who have been classed as inferior is a striking example of two important principles in connection with castes at the present day. In the first place it illustrates the extent to

which present occupation or function is considered in deciding social position, and secondly it shows the tendency to regard certain castes as degraded from a higher position by reason of their occupation, while European students consider the same castes as probably more recently formed from lower groups. The practical distinction between the two classes of Brahmins is based on the acceptance of gifts. According to Manu (I—88), one of the duties of this caste is the giving and receiving of gifts, but at the present day the superior class of Brahmins will not accept all gifts, and the distinction depends not so much of the nature of the gift as the reason for which it is given. Thus they cannot accept what are known as *Pratigrah* or gifts acceptable to the degraded. The most important of these are the *Graha Dān* or gifts of the planets made to avert the evil influences of the stars, where this made in the case of Ketu, Rahu and Sanchar, the *Til Dān* or gift of sesamum made to avert evil at the Makar Sankrant, and at lunar and solar eclipses, the *Chhaya Dān* or shadow gift, made in eclipses, which consists of a vessel of ghi into which the donor has looked to see his reflection and then dropped some rupees, and the *Khatras Dān*, a gift of six things, cotton, mustard oil, ghi, sugar, salt, and pickles, made for the purification of the soul. The Prayagwals, Gayawals and Pandas are the Brahmins who attend at the sacred bathing places, to assist the pilgrims in their purificatory oblations, supplying them with *Jusa* grass and repeating *mantras*, and they accept the *Khatras Dān*. The Bhanrerivas, Bhaddals, Joshis\* and Dakauts are astrologers and accept the *Graha Dān* of which the gift to avert the evil influence of the ascending and descending nodes (Rahu and Ketu) and Saturn (*Sanchar*) is especially objectionable to other Brahmins, and even unlucky, as it must contain something black, such as a goat, a buffalo, or an elephant. The Kathak and Barua are less numerous and of less importance, and are chiefly occupied with singing, but are as a rule disreputable. Last of all comes the Mahabrahman who performs the rites for the dead and accepts the clothes, bedding, &c., of the deceased, which are accounted an unclean gift. All Brahmins will accept water from the *lotah* of all Brahmins mentioned above except from that of the Mahabrahman, and in the western districts there is a prejudice against taking water from a Joshi or Dakaut. Another point may be mentioned which distinguishes the whole of this group, viz., that the castes included in it are *pujanīya*, i.e. fit to be worshipped. For practical purposes this means only washing of the feet, and it is restricted in the case of the inferior class. Thus the Prayagwals, &c., would only be worshipped at the place where they officiate, Bhanrerivas, &c., during the ceremonies accompanying an eclipse and Mahabrahmans only up to the eleventh day after a death, while it is doubtful whether Kathaks and Baruas are ever worshipped at all.

166. **Group II—Castes allied to Brahmins.**—The feature which chiefly distinguishes the castes of this group from the first group is the fact that they are not *pujanīya* and do not, and according to public opinion, could not perform the whole of the six duties ordained in Manu for Brahmins. Thus they study but do not teach, they get sacrifices performed (by Brahmins) for

\* These must be carefully distinguished from the Joshis of the Western

do not sacrifice (for others) they make gifts, but do not receive them and the Tagas in fact derive their name from "tyag" or "separation" as they say they abandoned (tvag karna) the practice of taking gifts. The Bhumhars, or Babbans as they are called in Behar are an important caste in the east of the provinces with the Afaharaja of Benares as their head most of them are landowners or tenants. The Tagas are a similar caste in the western districts and have also a Muhammadan branch. Public opinion is almost unanimous in admitting that these two castes are Brahminical or at the very least that they rank between Brahmins and Kshatriyas. Many Bhumhars, however claim to be Kshatriyas and not Brahmins and bear clan titles corresponding with those of the Rajputs in the same districts. To the western students the case of such castes points not to the formation of new castes from old ones by omitting certain ceremonies or practices, but to the survival of the recognition of race distinctions, and the Tagas have been identified by some with the Takka tribe of Soythiana. The Bohras or Palliwals are not as important in these provinces as elsewhere, and some confusion has arisen from the fact that in some parts of the provinces the term Bohra is applied to any money lender and is not a caste term proper. They are generally looked on as Brahmins who have fallen in status owing to having engaged in trade. There has been much discussion about the Dhusear Bhargavas who claim to be Gaur Brahmins. Of the fourteen committees that discussed this caste eight placed them in this group and five in the fifth or sixth group while one committee considered they should go in Group I. The fact is that there is a considerable body of people who call themselves Dhusear or Dusear Baniyas, and it is asserted by some that the so-called Dhusear Bhargavas are members of this body. The Reverend M. A. Sherring in his book on the castes of these provinces, published in 1872, does not refer to any claim to kinship with Brahmins, though in his description of Dhusear Baniyas he appears to include the people now under consideration. Both the Dhusear Bhargavas and the Dhusear or Dusear Baniyas assert that Himu, the capable vazīr of Muhammad Shah Suri belonged to their community. Such a claim by the former is if anything in favour of the view that they are not Brahmins, as Himu is described in the *Tarikh-i Daudi*, as a "corn-chandler" in the *Tabaqat-i Akbari* as a "*baqqal*" in the *Tarikh-i Salatin-i Afghana* as a weighman and in the *Rauzat-ut-Tahirin* as a Bania. Colonel Dow in his history of Hindoostan calls him a shop-keeper who was raised by Sher Shah to be the Superintendent of markets. It is not improbable that Himu's success laid the foundation for a claim to a higher position but the matter does not admit of absolute proof and for the purposes of this scheme I prefer to accept the decision of the majority of the committees. The Bhats are genealogists and are looked on as akin to Brahmins, but the stories of their origin are many and most of them point to mixed origin. Golaparabs form a purely agricultural caste found in some districts of the Agra Division. They claim to be Brahmins allied to the Sanadh but they no longer exercise any priestly functions, and the names of their sub-divisions are not those of the ordinary Brahminical gotras. It is not impossible that the name is corrupted from *Golaka* a bastard and that they are the descendants of illegitimate Sanadh Brahmins.

167      Group III      Kshattriya —The representatives of the second division of Manu according to the universal opinion at the present day in these provinces are the Rajputs, Thakurs and Chhattris. The use of these three terms varies in different districts and must be carefully distinguished, for where the ordinary appellation is Rajput the word Chhattri is used contemptuously to denote a man of mixed birth, and *vice versa*. In some districts Thakur is the ordinary term in use for the caste, but in others this word is simply used as a title equivalent to Lord, and is born by Jats and even other castes. The caste, whatever its name, is always divided into exogamous groups generally known as "*bans*," and these divisions or clans, as they are generally called by English writers furnish, as pointed out above, the best example of the principle of hypergamy that can be quoted. An attempt was made to arrange the clans according to their social order, but the usage varies so much in different districts that this had to be abandoned. The clans for which separate figures are given in Table XIII are those considered of importance by the military authorities, but in addition to them there are others of high rank omitted on account of their small numbers.

The Census Commissioner found on a review of the evidence received from various parts of India that Khattris are believed to represent the ancient Kshattriyas also, and directed that they should be placed in this group. In the North-Western Provinces and Oudh however the caste is considered as foreign, and it is perhaps partly for this reason that public opinion here is not unanimous in classing the Khattris with Rajputs, Thakurs and Chhattris. That the Khattris are of high social position is proved by the fact that the Saraswat Brahmin *purohit* in a Khattri family will eat *lacheha* food prepared by a member of that family, the only instance I know of in which a Brahmin will eat *lacheha* food prepared by a member of another caste. Those who do not regard Khattris as descended from Kshattriyas point to the fact that their chief occupation is trading rather than soldiering or agriculture. The Khattris themselves lay great stress on the fact that their name is possibly a corruption from the word Kshattriya, just as Chattri is another. They explain their following the occupation of trading by the story that when Paras-Ram was engaged in massacring the Kshattriyas some Kshattriya children took refuge with a Saraswat Brahmin. Paras-Ram heard of this, and came to the Brahmin's house to kill them, but was persuaded to spare them on condition that they should adopt trade as their profession. Another version of the story says that the refugees were Kshattriya women who were pregnant, and that they escaped because their Brahmin hosts asserted they were Brahmin women, and to corroborate this statement accepted food from them, which also explains the existing practice of the Saraswat Brahmins. To western students both these statements indicate the probability of a mixed origin. The general members of the district committees (24) would place Khattris in the fourth group, and would class them with pure Kshattriyas and the *Chattri* Vaidyas. The *Chattri* and the ruling of the Census Commissioner on previous grounds to the contrary is the opinion of society in the North-Western Provinces and Oudh of the same weight in dealing with a caste of the same name as the Khattris, but one found more far to the west. It is difficult however to see how the Khattris of



the North Western Provinces and Oudh deny even the remotest connection and many if not most, Agarwalas consider themselves superior to the Khattris. It is to be regretted that the Khattris in some cases have denied that the present day Rajputs &c. have any claim at all to be twice-born, and the latter have retaliated by identifying Khattris with a bastard caste named Khattri by Mann. Such statements have tended to cause much ill-feeling and are repudiated by the high regard in which both Rajputs and Khattris are held by other castes.

In the Aligarh and Mainpuri districts a caste is found called Kirar the members of which claim to be Rajputs. This claim has caused their disappearance from the tables for those districts as they recorded themselves as Rajputs and the clan being of small importance separate figures were not taken out for it. Of two committees that referred to them one was doubtful as to their position and the other in view of the fact that recognised Rajput clans in some cases have intermarried with them placed them in this group. In the other districts of the provinces they are not considered to be Rajputs.

168 Group IV Castes allied to Kshattriyas, &c.—In accordance with the majority of the reports only a single caste, the Kayastha, should be placed in this group. Four committees would place it in the third group while four would place it lower down three are doubtful as to its proper position and 25 have classed it in this group. There is however no doubt that while the majority have placed them as stated above Kayasthas are not ordinarily regarded as allied to Kshattriyas." The full heading of this group also included those "who claim to be Kshattriyas and who are considered to be of high social standing though their claim is not universally admitted and the Kayastha has been shown here as coming under that head. The case is peculiar and illustrates the inconsistencies to which the caste system of the present day brings its expounder. According to the Purānas Dharmaraj asked Brahma for assistance in the administration of the world, and Brahma meditated and performed penance for a thousand years when he saw near him a dark complexioned man wearing a beard who had in his hand a pen and an inkpot. Brahma called him Kayastha because he sprang from Brahman's body (*kaya*) and had been sustained (*stha*) in it. He was named Chitra Gupta because he had been concealed (*Gupta*) like a picture (*Chitra*) and was the progenitor of the Chitra Gupta Kayasthas, while a story similar to that told of the origin of the Khattris during the prosecution by Paras Ram is made to account for the Chandrasena Kayasthas. It is only these two classes for whom the claim to be twice-born is put forward and men belonging to them deny that the so-called Kayasthas who work as tailors and shoe-makers have any claim to be included in the caste.

On the authority of these accounts, and in view of the fact that the Kayasthas observe certain of the *samskars* in the same method as is prescribed for Kshattriyas, the Pandits of several places have given formal opinions that the Kayasthas are Kshattriyas. On the other hand there is not the slightest doubt that the Kayasthas are commonly regarded either as a mixed caste with some relationship to two if not three of the twice born castes or as Sudras. This is openly stated in some of the report and not a single Hindu

who was not a Kayastha of the many I have personally asked about the matter would admit privately that the Kayasthas are twice-born, and the same opinion was expressed by Muhammadans who were in a position to gauge the ordinary ideas held by Hindus, and are entirely free from prejudice in the matter. One of the most highly respected orthodox Brahmins in the provinces wrote to me confirming this opinion, and at the same time asked that his name might not be published in connection with it. The matter has been very minutely examined in a paper sent up by a member of the Benares committee who came to the conclusion that while the Kayasthas have been declared to be Kshatriyas in the Purānas, by Pandits, and in several judgments of subordinate courts, and to be Sudras by Manu and various commentators on him, by public opinion, and in a judgment of the High Court of Calcutta, they are really of Brahminical origin. He holds that the Kayasthas who to day follow literary occupations are the descendants of Chitra Gupta by his Brahmin and Kshatriya wives, that the so-called Unnaya Kayasthas are descended from Vaisya mothers, and the tailors and cobblers from Sudra mothers. It is possible to trace to some extent matters which have affected public opinion on the matter. The Kayasthas themselves admit that in the past their reputation as hard drinkers was not altogether unmerited, but they deserve the highest credit for the improvement that has been effected in this regard. There is also a widespread belief that the observance by Kayasthas of the ceremonies prescribed for the twice-born which is now admitted to be general is comparatively recent, especially in the matter of the wearing of the sacred thread, and it is curious that although in the case of some other castes there is certainly laxity in this respect, it has not operated to lower them as a whole in public estimation. Lastly, the traditional occupation of the Kayasthas tells against them in spite of the two accounts of their origin given above. It is almost superfluous to add that notwithstanding the theoretical views held as to their origin and position Kayasthas undoubtedly rank high in the social scale. A recent writer, Lala Baij Nath, Rai Bahadur,\* includes them in the classes of Hindus which "are, or claim, or can be said to be of Aryan origin," though he does not refer to their claim to be considered Kshatriyas. All European writers have borne testimony to their excellence and success in many walks of life, and there is not the slightest doubt that even before the commencement of British power many Kayasthas occupied high positions and enjoyed the confidence of their rulers.

Of the other castes that claim to be placed in the third or fourth groups the Jats have perhaps the best claim. Nine committees however reject this while four would place them in the fourth group. The Jats are excellent cultivators and soldiers and the Maharija of Bhartpur belongs to this caste but the remarriage of widows is openly allowed by the caste and in fact supported by references to the Shastras and this is sufficient in public opinion to refute the claim. The Kurmis have also been placed by 24 committees in a lower position than that which they claim and only four would place them in the fourth group while two would class them in the sixth. Here again the fact that widow marriage is openly tolerated by a large proportion of the caste is looked on as a mark of inferiority and the formation of new sections by members who desired to rise in the social scale the characteristic of which is the refusal to recognize the remarriage of widows, has already been referred to.

In some parts of the provinces certain of the Sonars claim to be Khattriyas by origin and call themselves Mer Sonars and Chattri Sonars, the former tracing a connection with the Mers of Merwara who according to them are Rajputs. The claim is however rejected by fourteen committees two placing them in Group VI and one only proposes that they should be included in the fourth group.

In some of the western districts certain persons who are called Kalwars, Kalal Naib or Ahluwalia by others state that their correct name is Karanwal and that they have nothing to do with the Kalwars whose ordinary profession is distilling. They say that there was a Tomar Rajput of Karnal named Karan Singh who gave up the use of meat and wine. His followers of the same caste were dubbed Karanwala, or Karnalwala, which terms gradually were contemptuously shortened the former into Kalal and the latter into Aluwalia or Ahluwalia. The term Naib is said to have been given as some of their forefathers received the title of Naib Hakim from the Muhammadan Kings. Only one committee considered the question and it came to the conclusion that the Karanwala should be included in Group IV though some members considered they should be placed in the seventh group. I have omitted the name from the scheme as the members have evidently recorded themselves as Rajput and thus escaped separate tabulation. They are admittedly of small numbers in the provinces and the Kalwar proper will be referred to later.

169 Group V Vaishya or Banin.—The term Banin literally means a trader and there is no reason why it should not be adopted by any trader but the fact remains that it is the word commonly used to denote a number of endogamous groups or castes. Within the last few years the better educated members of these and especially those of them who have attained to some position in occupations other than business or trade have preferred to be known as Vaishya the name of the third division of Manu and a representation was made that this term only should be used in connection with the census operations. It was however decided that the word Banin was more familiar to the masses of the people and it was retained in the rules simply as a matter of convenience to prevent confusion and mistakes on the part of the less intelligent portion of the staff of enumerators and abstractors.

There is considerable difference of opinion as to what castes should be considered as included in the present group. The Vaishya Maha Sabha supplied me with a list which was made the basis of the divisions into which Vaishyas or Banias have been classified in Table XIII, with some additions taken from the list in 1891. According to tradition 12<sup>1</sup> classes (*nyat*) met in Khandelkhand in the days of King Khandprastha and decided that they should eat together, but not intermarry. The tradition is recorded in the verse —

*Khand Khandele men milī sārhe bara nyāt*  
*Khand-prasth nrip ke samay jama dūl sū bhāt,*  
*Beti apnī jāt men rotī shamīl hoy,*  
*Rachī palī dūdhi lī bhinn bhās nahī hoy*

It is universally recognized that the Agarwalas, are the highest in the group. There seems to be no definite public opinion about the order of the remainder which are thus placed alphabetically, but the Khandelwal, Rustogi and the Usal certainly rank high. The territorial distribution of these castes is deserving of some remarks as it is noticeable that the Agarwalas alone are found in every district of the provinces, while the majority of these and of the other castes in the group are to be found in the western parts of the provinces.

In addition to the castes entered in subsidiary Table I, the following castes which should, according to the reports of the Vaishya Maha Sabha and the committees be included, have been omitted because they were not tabulated separately. (1) Ajudhiyabasi or Audhiya, (2) Dugar, (3) Dhugar, (4) Jaswar, (5) Lohia, (6) Mahur, (6) Mathur, (6) Sri Mal, (7) Pallwal, (8) Purwar. The greater portion of the Jains in these provinces belong to the castes included in this and the next group, and one committee would place the Usals in the next group because they are largely Jains. This is not usually considered to have an effect on the social position of the caste, and from some sources I am informed that amongst the Agarwals it is not unusual for the Jains and Vaishnavas to intermarry.

is no general claim on their part to a higher place than is usually conceded to them.

171 Group VII. Castes of good social position distinctly superior to that of the remaining groups.—This group corresponds to some extent with the fourth group of my original scheme and replaces the seventh group of the revised scheme and the fifth of the old, *viz.* "castes, certain articles prepared by which are by common consent eaten by the twice-born, and water from whose *ghara* is taken without question." The castes originally included were the Halwai (confectioner) Tamboli and Barai (sellers and cultivators of *paṇ*) and the Bharbhunja (grain parcher). The general opinion seems to be that the last three of these have been placed too high in spite of the fact that members of the twice-born caste will take *paṇ* from a Tamboli and parched grain from a Bharbhunja. On the other hand there is no doubt that the castes mentioned in this group while they are distinctly held not to be twice-born are looked on as superior to the remaining castes in the list. The group is not composed of similar units and the reasons must be separately stated in each case. Moreover the castes included in it are not distributed over the whole of the provinces. The first caste is the Jat who claims to be a Kshatriya, and is found in the three western divisions of the provinces. From his soldierly qualities and his capabilities as an agriculturist he holds a high position while the fact that one or two of the Rajputana states have Jat ruling chiefs has also tended to raise the caste in the popular estimation. The high position of these families is, however of comparatively recent date and, as already stated the Jat openly recognizes widow marriage, and is thus not received into the company of the twice born. The Kamboh, Rain and Ror are chiefly found in the Panjāb but some have been recorded in the western districts where they hold a fairly good social position as high class cultivators and occasionally shopkeepers.

The Bakhori is a caste found chiefly in Moradabad in these provinces. There are also representatives in the Bijnor district and in the Meerut Division who have escaped separate tabulation at this Census. The caste was originally a sect comprised of the followers of one Jhambaji, and its members were taken from various castes chiefly Jats and Barhais (or Khatias) with some Rajputs and Banias. The original members of the caste are said to have been outcasted owing to their having eaten with Jhambaji and it is now composed of a number of endogamous groups corresponding to the castes that joined the sect.

The Halwai is an occupational caste pure and simple and in fact in the western districts it is hardly recognized as a caste at all though in the eastern portion of the provinces it has become one. To the west men of different castes such as Brahmins and Banias adopt the profession retaining their original caste but the account given by Mr Crooke shows that in the east there are endogamous groups within which an elaborate formation of exogamous divisions has sprung up. The position of the Halwai is shown by the fact that *pakka* food is universally taken from his hands though some Kanyakubja Brahmmins will only take such confectionery as is composed of milk and sugar and will not touch things containing grain. The Dangli is a cultivating tribe found in Jhānsi of some social position.

The Jhānsi Committee would also place the Sonar, Ahir, Gujar, Thathera, Kurmi, Kirar, and Lodha or Lodhi in this group, but their position is not so high in other parts of the country

172 Group VIII. Castes from whom some of the twice-born would take pakki and all would take water —The reports of the committees have made it necessary to alter considerably the order of the castes shown in this group. The case of the Kurmis has already been referred to in connection with their claim to be classed as Kshatriyas, there is not the slightest doubt that this claim was never seriously pressed till within quite recent years, Dr Buchanan refers to the disappointment of the head of the Kurmi family of Padrauna at not being made a Rāja by the Nawāb of Oudh, but neither Mr Sherring nor Mr Nesfield refers to it and Mr Crooke speaks only of a claim to be considered Brahmin. The present representative of the Padrauna family informed the District Caste Committee that he was a Vaishya. In Agra and Jhānsi the Kirars are considered as middle class people with no higher claims, though it has been pointed out that elsewhere they are treated as Rajputs. The Gujarars are chiefly found in the three western divisions, and rank fairly high though many of them are notorious cattle thieves. They also have in places advanced a claim to be considered as Kshatriyas which is universally rejected. The case of the Rawas is somewhat similar, but these are usually farm servants only. Ahirs are widely distributed over the whole provinces and their profession is that of tending cattle which tends to raise their social position. The Ahars are a very similar caste, and the Bhurtiyas, recorded only in Murzapur, claim to be an offshoot of Ahirs. The next castes Sonār, Niyari, Kasera and Thathera are artisans who rank highly on account of the metals they work in. The Sonar is a goldsmith and the Niyari a petty refiner, while the other two work in brass. The difference between Kaseras and Thatheras varies in different places and seems to depend on the kind of work done by each. In places Kaseras claim to be Kshatriyas and wear the sacred thread. Two classes of religious mendicants, the Goshams and the Atit, have branches which have settled down and practically become separate castes. The branch of the Goshams is called Grihastha and that of the Atits Gharbari, the terms being almost equivalent. The Goshams were not separately tabulated from Faqirs, but the Atits was recorded in the eastern districts. A few persons have also been shown as Mahants who fall under the same category. The Sadh was originally a religious sect only, but recruits are no longer admitted and a caste has been formed. The occupation of the caste is chiefly called printing like that of Chhapis, but some members have obtained a considerable position as merchant and owners of indigo factories and land. The Mali is a gardening caste which has probably split off from some of those that follow, one of his principal duties is to make flower garlands (*malas*) for offerings in temples, and in places he acts as the priest for the worship of the village godlings. The following group of castes all probably connected and all distinguished as excellent cultivators, without any pretensions to be twice born. The Sonar is found in the extreme west of the province, the Kachhi and Muras in the central portion, the former being in the northern districts and the latter in the northern, and the Kachhi and Muras in the extreme east.

Since Table XIII was prepared I have been informed that the Baghban (gardener or grove watcher) in Moradabad has split off into a separate caste which is considered superior to the Murao or Mali from which it was originally formed. The 12,425 persons who recorded themselves as Baghban in Moradabad and 1705 in Sahāranpur are included in Table XIII in Mali, while a few more in other districts of the Meerut and Rohilkhand Divisions were included in Saini, Murao Mali or Kachhi. A few persons have returned their caste as Kunjra, the usual name for the Muhammadan green grocer and Kabariya which is the common term in Oudh for the same occupation. They probably belonged to one of the three castes just mentioned. The Soeri is a caste found in the Benares Division which claims to be Rajput of the Suraj bansi stock. It is even reported from Benares that some of the lower class of Rajputs have allowed intermarriages to take place so that there are some grounds for placing it in the fourth group. In Mirzapur however it is much lower in the social scale.

The Lodhas form a widely distributed caste of labourers and small cultivators which has considerable affinities with two other castes, the Kisan and Khagi, that are found in places where Lodhas are few. The connection appears clearly from the correspondence of the names of their sub-divisions, and their local distribution. In Bundelkhand the Lodhas or Lodhis rank much higher than in other parts of the province and there is even a Lodhi clan of Rajputs who claim to be related to the Lodhis of central India. The Gorchhas are found in small numbers as cultivators in Kheri where they claim to be of Rajput origin but their classification is only provisional as little is on record about them. The Barai and Tamboli are the growers and sellers of *paan* and most high caste Hindus will take *paan* from them and chew it. For this reason I originally proposed to class them with Halwai, as they supplied an article which is taken into the mouth. In other respects, however they are not considered very highly and they are therefore placed here. Some committees would rank them even lower. The Barhai, Kunora and Lohar (carpenter turner and blacksmith) are not of very high rank, partly because like the Nai (barber) Bari (servants and leaf platter makers) and Kahar (water-carrier &c.) they are reckoned as village servants. In some of the western districts, however the Barhai calls himself a Brahmin and wears the sacred thread. The Lohar's position is lower than that of other metal workers because he works in iron which is unlucky being black. I have shown the Gharuk, Gond Goriya and Kamkar as separate castes pending further enquiry but there is no doubt that they are closely allied to the Kahar. The Bundelkhand Gond who is totally different appears to have recorded himself as a Thakur. The Bargah or Bargahi is also a domestic servant found in small numbers in Bundelkhand and the Benares and Gorakhpur Divisions.

173. Castes from whose hands some of the twice born would take water while others would not.—The chief distinction between this group and the last is that *pakka* food would not usually be accepted by the twice-born if touched by the castes included in it though their touch does not render water impure. The name Mallah is an occupational one including several distinct castes from which the Mallahs are recruited. These castes are endogamous and roughly speaking correspond to the endogamous sub-

divisions in the Kahars but do not intermarry with them. The lists from different districts vary considerably however, and more enquiry is needed before a provincial list can be prepared. Mallahs are fishermen and boatmen and in several districts in various parts of the provinces are classed in the group immediately above this with Kahars. The Kewat is another caste similar to the Mallah and Kahar, and apparently corresponds to the Kaivartta of Bengal. It has been shown separately as it was returned as a caste name. The Bind also has considerable affinities with the castes named above and is considered fairly respectable, and the Sorahiya, Tiyaar and Chaim who were classed at last census as subcastes of Mallah are in a similar position. The Kadheras appear to be a branch of Mallahs who have given up the traditional occupation and taken to cultivating. Gadaras are shepherds, goat-keepers and blanket-makers and are considered respectable people, some committees would place them in the eighth group, and have compared them to Ahirs, but the majority of people place them lower as the sheep and goat are far inferior animals to the cow.

The Bharbhunja, Bhurji, or Bhunjia is the grain-parcher, and all castes will take certain classes of grain which have been parched by him, but he is not allowed to touch any other food for use of the higher castes, and he does not rank very high. Individuals occasionally start business as Halwais, and the lower class of Halwais are said not to object to marriage with Bharbhunja girls but this is not usual. The Chhipri is the calico printer and has been said to rank high by some writers, but the general opinion of the committees is that he comes in this group and not in the last where the caste was originally placed. The Patwa makes braid, silk fringe, &c, and does not rank very high. The Tankihar makes ear-rings (*tarli*) from palm leaves and also sell red lead and forehead spangles (*tilaki*). Darzi is a purely occupational caste and there can be no doubt that it has been recruited from various other castes. Many Darzis call themselves Kayasthas (Srivastav or Sakseena) and there is nothing improbable in the claim though it is quite certain that such people have been entirely cut off from the rest of the Kayastha community. In a few districts in which the origin seem to have been more lowly the committees would relegate the Darzi to the next group. The Sejwari is a small caste in Lalitpur whose principal occupation is that of household service to the Bundelas. Prostitution is not condemned so strongly in the east as in western countries, and the Gandharb caste occupies a position of some rank. The general rule is that a girl with sufficiently good appearance is made a prostitute. If she has any children they are regarded as legitimate other girls are regularly married in the caste, and are turned out for uncleanness as in any other case of ordinary status. The girls who are devoted to prostitution are not allowed to practice the profession indiscriminately, but are usually made over as mistresses to men of as high social position as possible.

The Kumhar (*potter*) is placed in this group by many of the committees though some agree with the original bench and place him in the next group. It is said that in places where he does not come and grow exceedingly in the city. The chief reasons for placing him here are that he keeps dirty of his work, and carries rubbish and excrement on his back. A few committees represent him as a Hindu but the great mass of his caste are not.



174 Group X. Castes from whose lotah the twice-born cannot take water but who are not untouchable.—The castes in this group fall into three divisions according as their occupation is considered somewhat respectable, or degrading or that they are more or less criminal. In the first of these comes the Lakhara or worker in lac who has considerable affinities with the Patwa in the preceding group. The Chunihar and Manihar are small Hindu branches of castes that make and ornament glass bangles, the majority of workers being Muhammadans. The Kalwar is usually a distiller or seller of country liquor and in some places has been placed much higher. The fact is that business has prospered with the usual result that Kalwars have taken to banking and other more respectable professions, and have assumed the title of Mahajan and claim to be considered as Vashya. It has been seen above that the so-called Kanauwals who claim to be Kshatriyas are, according to some accounts, merely Kalwars who have risen socially. The Bhars are a caste found in the Eastern districts with apparently some claim to be considered autochthones. One branch of them the Rajbhas call themselves Rajputs. The Tharus and Bhogras occupy a similar position in the Himalayan Terai the former to the east and the latter to the west and are peculiar as being the only people in the provinces who practice brewing as distinct from distilling. They also make some pretence at a Rajput origin. Like the Tharus and Bhogras the Bhotiyas who are found only in the hill districts are of non Aryan origin, but they have become even more Hinduised than these. The Saun is a small caste found in the hill districts that comes down to the plain in the cold weather but its principal occupation is mining. The Banjaras are a well known caste widely scattered over India who were the sutlers and camp followers in the days when large armies took the field for long periods. Little is known about them by the ordinary native for large numbers of them still keep moving about dealing in cattle, grain and salt, and apart from this have little intercourse with the people they deal with. In the submontane districts of Rohilkhand, Northern Oudh and Basti and Gorakhpur some branches have settled down as cultivators and money lenders and claim to be Brahmins, having assumed the titles of Sukul, Misra, Pande, &c. but no right of intermarriage has been conceded by the true Brahmin. The Naik (except in the Kumaun Division) and Belwar are almost certainly castes formed by the class last mentioned and the Kutas or (rice) pounders appear to be an occupational offshoot. The Ori is a caste found in the western districts which has apparently split off from the Koris by confining itself to preparing a better class of cloth than the ordinary Kori. Ramaryas are pedlars who have settled down or made their headquarters chiefly in Bijnor and a few neighbouring districts. They claim to be Sikhs and even descendants from Guru Nanak Singh.

In the second division come the Dhunia (the cotton carder or scutcher) who apparently ranks low because his occupation is one requiring no great skill and because the caste is very mixed. The Arakh caste is closely connected in legend with the Pasi, but ranks far above it by reason of its having obtained a position as a cultivating caste and having abandoned the use of forbidden articles of food such as pork fowl lizards &c. There is some doubt as to the proper position of the Mochi who works in leather but will not touch raw

Indes The caste is rising and some members of it claim to be Kayasthas. By some committees it is said to be untouchable, but this opinion is not universally held and there can be no doubt that its position is improving. The Radhas appear to have been originally a small caste of prostitutes, but now confine themselves to singing and dancing, and have taken to cultivation. The Bhagats, Paturiyas, and Kanchans and Naiks (Kumaun Division) still practice prostitution as well as singing and dancing. Bhandas, Dharhis, Harjals, Hijas, are also singers and dancers, the last being often, though not universally eunuchs. The Luniya, Nuniya or Nonera have as a traditional occupation the preparation of salt and salt-petre, but have also taken to road-making, and tank digging and are excellent navvies. The Beldar caste is probably an offshoot from this which has specialised in manual labour. By a few committees it is said that some of the twice-born will take water from the Beldars, but this is far from universal, and the general opinion seems to be that their occupation is degrading. The Khaot seems to be a group which has split off again from the Beldar, and is chiefly occupied in mat-making. The remaining castes in this division are small castes or tribes found chiefly in south Muzapur and the Eastern districts which have been admitted fairly recently to the Hindu social system. The Khanha and Khairwa are two of these that have adopted the special work of catechu peeling.

In the draft scheme a number of castes were classed in the third division as criminal, but many of these have been placed lower. The Meo or Mina is an agricultural caste of turbulent nature found in the western districts. One committee would place the caste much higher, in the eighth or ninth group, but in other places where Meos are more numerous they are ranked lower. Further to the west in Ajmer and some of the Rajputana states it is reported of this caste that it is difficult to say whether it should be classed as Hindu or Musalman. The Khangar is a thieving caste found in Bundelkhand, and the Dalera is a small caste in Bareilly occupied ostensibly with basket-making, but in fact mainly supported by theft. The Badhak is a small caste probably of mixed origin, comprising "vagrant and bad characters of different tribes." Barwar is a vagrant thieving tribe many members of which have been settled down in the Gonda district. The Biwariy are hunters and criminals chiefly found in the western districts. The Bhritu and Sansin which are often confused are small castes of vagrant thieves who have not yet been civilised in spite of many attempts. The Kapuriya is a small tribe of wandering propensities who pass base coin and thieve when they get a chance.

and has probably been formed from Chamars. The Aherrya and Baheliya are Shikari castes and in some places the Baheliya is said to be higher in the social scale, but as a rule he is looked down on. The Nat who appears under several names and the Beriya are vagrant tribes of Gipsy like people the former of which occasionally makes a little by selling weavers brushes Kunch and Rachh (hence Kunch bandiyas and Rachh bandias) Bengalis are probably much the same as Nats or Beriys but pretend to a little knowledge of surgery especially cupping. The Dhanuk and Dusadh are castes of labourers many of whom take service as village watchmen and are found the former in central Oudh, and the latter in the east of the provinces. The Sunkar is a small caste in Bundelkhand formerly occupied in dyeing especially with Al but since the decline of that industry the Sunkars do ordinary labour especially preparing road metal or digging kankar. The Khatik and Pasi are also often found as watchmen, but the former is chiefly occupied in pig keeping green grocery and the slaughter of sheep and goats, while the latter is the principal toddy drawer in the provinces, assuming the name of Tarmali in Fyzabad. The Beriys in Cawnpore, Fatehpur and Hardoi are village servants and cultivators who appear very closely allied to Pasis. The Bansphor and Dharker are very closely connected with the Dom but rank distinctly higher as they confine themselves to bamboo work and other clean operations. The Bajga are singers and musicians recorded only in the Dehra Dún district where they follow the profession of musicians and dancers. The Haburas are a criminal tribe who freely resort to violence and will eat almost anything but beef.

176 Group XII. The lowest castes who eat beef and vermin and are considered filthy.—Of these the Chamár is considered most respectable, in fact one committee has pointed out that the touch of grooms who are chiefly Chamárs does not defile and these men should be placed in the tenth group. They are the principal tanners, and the skins of animals that die are their perquisite consequently they are chiefly responsible for the cattle poisoning that goes on in the eastern districts. They have three principal methods. One is simply to give white arsenic wrapped in a castor oil leaf which is liked by cattle, the second is to grind the ghuechi berry to a fine powder and having made a paste with water to roll this into the shape of a long thorn which is dried in the sun till it is hard and then pressed into the neck or head of an animal. The third method is to make a poisonous snake bite on a piece of rag wound round a pointed stick which is then forced into the anus of a cow or bullock. As there seems some likelihood of a rise in status, however the panchayats in one district have announced that any Chamár suspected in future of cattle-poisoning will be outcasted. Gharains form a small caste of thatchers in the west of the district who appear to have split off from Chamárs. The Agarja is a small tribe of iron workers found in Mirzapur only. The Musmar is gradually settling down from a jungle life to ordinary labour but eats vermin. The Kanjar resembles the Nat and Beriya but is less particular about what he eats. The Dhangar is a tribe found in Bundelkhand and south Mirzapur of very low status. The Korwas are also found in Mirzapur and are described by Mr. Crooke as the lowest and most miserable tribe in the provinces. The Saharya is a similar jungle tribe found in the Lalitpur tahsil of the Jhansi district. The

Bhangī, Mehtar or Khakrob is the sweeper who removes nightsoil, and will eat the leavings of any caste, and even of Christians. The caste is of interest as having one of the best organised systems of discipline to be found. The Basor found chiefly in Bundelkhard is, like the Bunsphor and Dhakar, closely allied to the Dom, but has not raised his position as these have. Balahars are also found in Bundelkhard, and chiefly act as village menials. The Dom is found chiefly in the central and eastern parts of the provinces as well as in the hill districts of Kumaun. He acts as a scavenger and executioner, will remove the after-birth, works in banboos and reeds, and supplies fire for burning corpses. He will eat almost anything, but has a curious contempt and hatred for the Dhobi. In the Allahabad Division the term Domai appears to be identical with Dom elsewhere.

177 **Group XIII Miscellaneous**—A number of castes do not fall into the scheme for these provinces for various reasons, but may be roughly classed as follows—

- (a) *Possibly wrongly recorded as Hindus instead of Muhammadans*—The Atashbaz (firework maker), Bisati (haberdasher or pedlar), Lafahi (drummer), Dogia or Dogar (cultivators), Gandhi (perfumer), Gara (cultivator), Jhodia (cultivator), and Pankha (cultivator) come under this head.
- (b) *Foreigners*—Small numbers were recorded belonging to the following castes which have not settled in these provinces, and cannot properly be classed here, viz., Bhil (jungle tribe from Central India), Bhopi (temple priests), Gurkha (Nepalese), Kanware (cultivators from the Central Provinces), Baharias (camel-breeders from Central India), Raps (Jungle tribes from Nepal), Satgop (graziers from Bengal) and Sud (merchants and clerks from the Panjab).
- (c) *Miscellaneous*—The Donwas are zamindars and cultivators in the Eastern districts who may be Rajputs or Bhambhas and the Gaig is in a similar position. The Potgas (head-maker) are of uncertain origin.
- (d) *Faqirs*—The term Faqir includes so many classes of religious ascetics varying in status from the highest to the lowest that it is impossible to place it in any group, if sub-castes had been recorded some differentiation could have been made.

178 **Numerical Distribution of the groups and more important castes**—The actual number included in each caste recorded in the groups first described is shown in Subsidiary Table I, page 248. It can then be seen that the first six groups which comprise the castes representing the three highest of tradition, and the other castes which have been traditionally descended from them, include a little more than a quarter of the whole, and the most important of these are the first or Brahmins proper, amounting to 12 per cent, and the Rajputs proper, who are 8 per cent. The third or Kshatriya group is the eighth which is more than one-third of the total and includes the middle class agricultural castes, and the highest caste of the fourth group which is chiefly a group of the middle class of agriculturists.

about 7 per cent of the total the tenth, with the lowest classes of artisans and castes whose occupations are degrading or criminal has nearly 6 per cent. The eleventh and twelfth groups comprise the very lowest castes and contain about  $8\frac{1}{2}$  per cent and 16 per cent respectively of the whole. In the thirteenth group the most noticeable feature is the large number of Faqirs who form nearly  $\frac{1}{2}$  per cent of the total number of Hindus. The largest single castes are the Chamār with 5,890,639 members or nearly  $14\frac{1}{2}$  per cent of the whole followed by the Brahmin (4,706,333) Ahir 3,823,668) and Rajputs (3,408,516). There is then a considerable drop to the Bania (1,332,432) Pasi (1,239,282), Kahar (1,237,881) and Lodha (1,063,741) after which no caste numbers a million.

179 Variations in the more important castes.—The comparison of the variation in the numbers of castes at different periods is complicated by the fact that in 1881 castes were often combined which are now recognized as distinct. Provincial totals are also misleading as much depends on the territorial distribution of a caste, especially during a period like the last decade when some parts of the provinces suffered much from the effects of the seasons while others remained fairly prosperous. Generally speaking a caste found chiefly in western districts has increased while those in the central districts (especially Bundelkhand) and eastern districts have decreased other factors which have to be considered are the uncertain definition of several castes and migration.

180 Castes found chiefly in the western and central districts.—*Ahar*—The name as written in the Persian character resembles Ahir and in 1881 it is said there was probably some confusion the rate of increase since 1891 (8 per cent) approaches that of Hindus generally (77 per cent).

*Dhanuk*—The caste has decreased by nearly 13 per cent but between 1881 and 1891 it increased by over 23 per cent. There appears to have been misclassification in 1891 as over 13,000 people in Meerut were shown as Dhanuks of the Kori sub-caste and only 1,500 as Koris. At this census in that district the proportions were reversed.

*Gujar*—The caste has increased by 14 per cent and it is probable that this is due to natural increase in the Muttra and Rohilkhand Divisions with some migration to those from the Meerut Division. The caste is largely pastoral and moves about a good deal.

*Jat*—The increase here nearly 16 per cent is very marked especially in the Meerut Division and migration from the southern districts of the Panjab is probable as well as from the Agra and Rohilkhand divisions which show a decrease.

*Kisan*.—There is an increase of 14 per cent which is evenly distributed.

*Lodha*—As already noted the caste known by this name in Bundelkhand probably differs from that in the central and western parts of the provinces. The net result is an increase of 23 per cent., but in the Allahabad and Fyzabad Divisions especially the former the numbers have fallen off. It is not improbable that in Bundelkhand there has been loss to Rajputs. The Cawnpore district shows a substantial increase probably due to migration.

*Murao*—The caste has decreased by 3 *per cent*, chiefly in the Allahabad Division and the districts of Basti, Bera Banki and Partibgarh.

*Sami*—The decrease of nearly 21 *per cent* is chiefly found in the Bijnor district where the figures indicate that at last census Malis were included in Sami. In 1891 only 841 Malis were recorded there while there are now 23,268.

*Taga*—The increase is over 10 *per cent* but the rate amongst females has been double that amongst males, which, it may be hoped, is due to better care being taken of female infants, as the caste was formerly suspected of female infanticide. The caste appears for the first time in the Agra Division.

**181 Castes found chiefly in the eastern and central Districts**—*Bhar*—The caste is found exclusively in the Benares, Gorakhpur and Fyzabad Divisions and has lost nearly 9 *per cent* while in the previous decade it increased by 20 *per cent*. The districts which have lost most are Ghazipur, Ballia and Azamgarh while there appears to have been some migration into Partibgarh.

*Bhurnhar*—The caste is chiefly found in the Benares and Gorakhpur Divisions and has lost nearly 7 *per cent*, the greater part of which is found in the Ghazipur, Ballia and Azamgarh districts. These districts lost considerably in total, but some portion of the decrease may be due to the record by Bhurnhars of their caste as Rajput or Brahmin.

*Dom*—The caste is found in two areas which should be considered separately, viz., the Kumaun Division, and the rest of the provinces where Doms are found. In the former the numbers have decreased from 209,285 to 199,151, while in the latter they have decreased from 61,275 to 31,164, but a large portion of this is apparently due to the inclusion of Dhankars in the Benares Division who now number 14,166, in Doms in 1891.

*Loeri*—The caste has lost over 6 *per cent* which may be chiefly accounted for by the general decrease in the eastern districts where it is chiefly found, and also by migration.

*Lunrya*—The caste has lost 3 *per cent* which is probably due to the general conditions prevailing in Oudh, and the Gorakhpur and Benares Divisions where it is chiefly found.

**182 Castes not clearly defined**—In addition to the instances already given, the Bari and Tamboli, and the Kahar, Cham Gond, Kowat and Mallah castes are so liable to confusion with each other that no conclusions at all can be drawn from the figures relating to them. In 1891 the Chik was treated as a distinct caste but it is doubtful whether this is correct, as the Chik and Khark have now been treated as identical. If this allowance is made

lose members by change of caste to any appreciable extent. These are the Ahr Barhai Bhat, Brahmin Chamár Gadariya, Kayasth, Kumhar Kurmi, Lohar Nai and Pasi and a comparison of Table XIII with Table XVI A, Part III of the report for 1891 shows that the variations correspond very closely with the territorial distribution. The Ahirs and Kurmis, both agricultural castes, the former being also occupied with pasture have lost over 2 per cent. The Brahmin has lost a little over  $\frac{1}{2}$  per cent and the Bhat, Kayastha, Kumhar and Nai have each gained small amounts under 1 per cent. The Chamár Gadaria, Lohar and Pasi have each gained between 1 and 2 per cent while the Barhais have gained 10 per cent though some part of this increase appears due to confusion between Barai and Barhai in 1891. It is noticeable that the increase in this group of castes is chiefly amongst the lowest. The Bhangis would also fall into this group as defined above but a comparison of the figures shows that the most important decrease is to be found in the Meerut, Agra and Rohilkhand Divisions and the amount of decrease in each of these divisions (25 000 9 000 and 13 000 respectively) corresponds so closely to the increase in Native Christians in these divisions as to point clearly to the fact that conversion has been the chief reason for the falling off.

In the second group I place those castes whose origin is occupational and the occupation followed by which can be acquired or changed without much difficulty. Those that have increased are the Banias or Vashyans (4) Bharbhunja (9) Dhobi (5) Kori (7.6) Mah (8) and Sonár (11). The first of these includes a series of trading castes as well as some (chiefly in the eastern districts) agricultural castes the members of which also keep small shops. The former as represented by the Agarwal and Agrahari have increased while the latter chief among which are the Kandu and Katarwani have decreased. The classification of Banias is however defective as nearly one-third are included in "others" and a considerable portion of the increase appears to have taken place in these. There is no doubt that this is due in part to men of lower caste who have adopted the profession of grocer &c dropping their real caste name, and calling themselves Bania by caste as well as trade. This probably accounts for the loss of over 6 per cent in Kalwars, who as already pointed out, begin by calling themselves Mahajan and then Bania or Vashya. The increase in Bharbhunjias is similarly to be accounted for in part by the change of Telis who have lost over 1 per cent. It is not quite certain that the increase in Dhobis (which is found even in districts where the total population has diminished) is due to this cause possibly their occupation has prevented them from suffering during the famine. With the Kori, Mah and Sonár there is no certainty. The first named gain recruits from Chamárs and other low castes, the second from the middle class cultivators and the third from the higher class artisans.

184 Theories of caste.—The description of caste would not be complete without some brief statement of the various theories which have been put forward as to its origin and growth. It will be observed that in the statement of castes given in Manu's Institutes there is apparently no distinction of race except into Aryas and Dasyus though Sudras may in some cases be supposed to be of mixed race. Considerable light is however thrown on the

question by the statement of the names of the people said to have become *Vratya* or *Vrisola*. Amongst these are such names as *Khasa*, *Dravid*, *Yavana*, (?Greek), *Saka* (Indo Scythian), *Pahlava* (Persian) *China* (Chinese) some of which certainly, and others probably, are of different races from those of the inhabitants of this part of India at the commencement of the Christian era. Mr Ibbetson in his report on the census of the Panjab in 1881 traced the origin of caste from the tribal divisions common to all primitive societies, and the formation of trade guilds based on hereditary occupation, followed by an exaltation of the priestly office. Mr Nesfield in an account of the castes found in these provinces says that occupation is the only basis of castes as they exist at the present day, and he considers the social precedence is formed exactly in accordance with the different stages of evolution of various occupations from the stone age downwards. While not denying that India may have been invaded some four thousand years ago by a race of white-complexioned foreigners who called themselves *Aryas*, and imposed their language and religion on the indigenous races, he maintains that owing to intermarriage this foreign race has become completely lost except perhaps in parts of Rajputana. Dr Oppert\* who approached the subject by linguistic and religious studies came to the conclusion, "that the original inhabitants of India, with the exception of a small minority of foreign immigrants, belong all to one and the same race, branches of which are spread over the continents of Asia and Europe, and which is also known as Finnish-Ugrian or Turanian." He believes that the branch of this race dwelling in India (which he calls *Bharata*) was essentially a race of mountaineer, and he divides it into two great sections, the *Gaur* and the *Dravid*. A tribe or caste is placed in one section or the other according as its name resembles *mala* or *lo* which are said to be the two special terms for mountains. Thus the *Bhars* of the Eastern districts are *Gaurs* (m, b and bh and l and r being interchangeable) while the *Kols*, *Korwas*, &c., of Mirzapur are *Dravids*. A theory based chiefly on such grounds as Dr Oppert's is, resembles the theory of the writer who suggested that Brahmins had come from Egypt because some Brahmins are called *Misra* and *Misr* is the Arabic name for Egypt. It thus appears that the two most debatable questions in connection with caste are whether the origin of the institution was difference of occupation or not, and whether caste has preserved up to the present any distinction of race. The first of these questions has been recently examined by M D Senart in his book "*Les castes dans l'Inde*." I have already pointed out that the current native theory professes to be based on the ancient literature of the country, but the statements made in that literature are not interpreted by European students in the same way as by natives. The reference in the *Rig Veda* to the origin of four so-called castes is almost unanimously rejected by the former as a later interpolation, and the only results accepted by them as deducible from the *Veda* have been that there were two classes in society, *priests*, and *warrior* or *king*, and that the so-called *Aryan* population was divided into tribes which were composed of these two classes the members of each of which were supposed to be hereditary, and that the tribes were subdivided into families. It may be said that the *Veda* is not a reliable authority on these points.

\* *Zeitschrift für Indologie und Iranistik*, vol. i, p. 1.



is exactly the constitution of Brahmins at the present time as described above in the case of Kananjias. The family is represented by the Kul and the clan is the *Gotra* though the movements of population have dislocated the original construction of the tribe. After the Vedic period the epics and Manu distinctly contemplate marriages between persons of different castes subject to the rule of hypergamy and also describe cases of men rising from a lower to a higher caste. It is always doubtful how far rules laid down in compilations such as the Institutes of Manu can be used to draw inferences as to the state of society. If, for example, we imagine Macaulay a New Zealander a thousand years hence endeavouring to reconstruct the state of society in India at the close of the last century from unannotated editions of the Indian Penal Code he would find that an alteration was made in the definition of rape raising the age of consent from ten to twelve. We can imagine his speculations on the reasons for the change, and it is certain that without any other information he would hardly guess that the customs which prompted it were almost entirely confined to a portion of Bengal. In considering the question historically it must also be remembered that Indian chronology and especially the chronology of literature is very uncertain. The most definite statement that can be made is that up to the beginning of the Christian era it is probable that castes in the sense now used did not exist, but that there was a four fold division into classes chiefly based on occupation intermarriage between which was not strictly barred. It has already been stated that the origin of the existing castes is only given in detail in the later Sanskrit works especially the Puranas, and the chronology and reliability of these is even more doubtful than of the earlier works. The idea of preparing a text by the comparison of different manuscript, the study of discrepancies, in treatment, and an examination of linguistic forms, has never occurred to the ordinary Hindu Pandit. While there is no *testes receptus* of any of these works the process of manufacture and manipulation continues, as some enquirers have found to their cost. It is possible that a critical examination of the Puranas may in time yield some results of value, but at present the chief method of enquiry is the study of the existing characteristics presented, and a comparison of them with the few relevant inferences that can be made from the descriptions in the older works. Proceeding on these lines M. Senart points out that one of the most striking features of caste is the division into endogamous and exogamous groups, and that this peculiarity is equally characteristic of other peoples who are known as Aryan on the ground that their language has a similar origin to that of Sanskrit. For example, the family *Gotra* and caste of India correspond closely to the *gens curia* and tribe of the Latins and the family *phratría* and *phyle* of the Greeks. He would therefore trace the origin of the caste system to the familiar restriction on marriage which must be outside the family or clan but inside the tribe. The early village probably consisted of a number of persons closely related and it is pointed out that in Russia for example certain villages present the phenomenon of a common occupation followed by the inhabitants of each. The view taken is thus that the common relationship led to the adoption of a common occupation and not the contrary. An important point to remember is that the chief early occupations were pastoral, and agricultural and that their

multiplication is much later. When others came into existence real or fancied scruples as to cleanliness began to be formed, and as the religious supremacy of the Brahmans was consolidated they were enabled to regulate the whole system according to their views, and give it a fictitious origin. In the absorption of the non-Hindu wild tribes into the fold of Hinduism, which is continually going on the tendency is for these to alter their original constitution and divisions either in name or in form so as to coincide more exactly with the Hindu system, as for example\* the Kols and Korwas of Mirzapur who are much more Hinduised than the rest of these tribes in Chota Nagpur. The theory of M. Senart is attractive and explains the facts better than any of the theories referred to above, but I find some difficulty in understanding from it what has determined the main division of a few castes, such as the Rajputs into exogamous groups with no endogamous groups at all, and it seems defective in allowing no weight at all to the influence of race. The second question as to the extent to which race enters into caste differences is capable of a more definite reply. It has been recognized that the actual measurements of certain parts of the body, or the proportion between such measurements are characteristic of race. From a large number of measurements taken Mr. Risley† was able to distinguish three types of race in the parts of Northern India between the Bay of Bengal and Afghanistan, the two principal of which he called the Aryan and Dravidian, while the third is apparently Mongoloid. A word of caution is perhaps necessary here. Anthropologists do not claim that by measuring a man they can place him at once in his caste or even race, but they affirm that when the results of a large number of measurements are taken ethnic differences can be recognized, and it will be shown below that some relation has been found to exist in parts of India, between these differences and caste relations. One important conclusion was that the social standing of a caste in the Eastern parts of India varied inversely as the nasal index of its members, the nasal index being the proportion of the breadth of the nose to its length. The conclusions were criticised adversely in the Bengal Census Report of 1891 by Mr. C. J. O'Donnell who pointed out that the Kayastha of Bengal proper, who is said to be considered undoubtedly Sudra according to Brahmanic theory, has finer features than the Brahman, while the Chandil of the Gangetic delta lies between the Brahman and Babhan of Bihar. He also calls attention to the fact that the Brahman of the provinces and the Chuhra or sweeper of the Panjab have approximately the same nasal index which is lower than that of the Rajputs of the North-Western Provinces and Oudh. These remarks are based on arithmetical averages, but Mr. O'Donnell proceeds to pick out the five highest and the five lowest measurements of certain castes and to compare these. A criticism based merely on arithmetical averages and the figures for the extreme measurements implies such a disregard of the ordinary statistical method of discussing series of measurements, that it is hardly to be regarded as a valid one. It has not been accepted by one distinguished ethnologist, and it is not likely to be.

\* See *Journal of the Asiatic Society of Bengal*, vol. xiv, p. 100.

† *Journal of the Asiatic Society of Bengal*, vol. xiv, p. 100.

† See *Journal of the Asiatic Society of Bengal*, vol. xiv, p. 100.

by Surgeon-Captain Drake-Brockman on some measurements taken by him in the North Western Provinces and Oudh which follows the same lines, as sufficient to establish the fact that as we find the existing population, the theory of the ethnological basis of caste must be to a great extent abandoned. This conclusion, as has been pointed out by Dr Deniker\* takes no account of the seriation of the measurements, and is thus valueless. Mr Holland† has also indicated, in reply to Mr O'Donnell that given the hypothesis (which is universally accepted) of an invasion from the North West it is only reasonable to suppose that intermixture of blood would have taken place to a greater extent in the eastern parts of India where the Aryas would be fewer proportionally to the aborigines than in the west. Mr Risley's figures for these provinces relate in most cases to subjects taken indiscriminately in different parts of the provinces which cover an area of over 107 000 square miles and have a length from east to west of nearly 500 miles. Taking into consideration these facts and also the indications supplied by linguistic sources it appears to me probable that more definite results will be obtained by taking a fairly large number of measurements in smaller areas. It is unfortunate that the later measurements taken in these provinces‡ by Surgeon-Captain Drake-Brockman and Mr E. J. Kitta, I.O.S. cannot be used. The former has only published arithmetical averages from which it is impossible to examine the seriation, and the measurements published by the latter as pointed out by M. Topinard§ were probably not taken of the dimensions recognized as valuable by leading anthropologists. The measurements published by Mr Risley reduced to percentages are shown in Subsidary Table III at the end of this chapter in which the castes have been arranged in the order of social precedence which, as already explained, was decided independently by native committees. It will be seen that for the first four castes, which fall in the first six groups, the nasal index varies from 74.6 to 79.6. From the fifth to the fifteenth castes, all fall within groups seven to ten inclusive i.e. the groups which are not untouchable and their nasal index varies from 79.2 in the case of Kurmis to 83.6 for Koerns. The last three castes (excluding Kanjars) belong to the twelfth and thirteenth groups and have a nasal index varying from 85.4 to 86.8. In some cases, which at first sight appear exceptional reasons can be assigned for the variation. It has already been stated that the term Bania includes a number of really distinct castes, and many of these allow widow marriage and are thus probably of lower origin. No distinction has however been made in the measurements. The Koerns have a nasal index of 83.6 and yet rank fairly high but it must be remembered that they belong chiefly to the eastern parts of the provinces. The Tharus (79.5) appear to be placed far too low but their other characteristics point to a strong admixture of Mongolian blood which would account for this. In the case of the Kanjars (.8) the explanation is more difficult. The seriation shows that the caste is much mixed for 1 per cent. is found with a nasal index below 60 and 3 per cent. are over 100. The caste is a gipsy community of wandering habits and its origin is extremely doubtful.

\* The Races of Man, page 404 (footnote).

† Journal of the Anthropological Society of Bengal, Part III, 1901, page 65.

‡ Crook. Tribes and Castes of the North-Western Provinces and Oudh. pages XXVII to CXVIII.

§ L. Anthropologie 1903, page 817.

In considering the relation of race to caste at the present day it is useful to refer briefly to what we know of the incursions of other races into Hindustan. The uncertainty and confusion of the indigenous histories as contained in the Puranas is notorious, but it is practically certain from Greek and Chinese sources supplemented by numismatic evidence that shortly before the commencement of the Christian era hordes of people calling themselves Sakas or Kushans entered India from the North-West and about the first or second century A.D. had established their rule as far as Muttra at least. They were followed by the little Kushans and the Ephthalites or White Huns who may approximately be dated in the fourth and fifth centuries, after which we know of no considerable invasion till the Muhammadans came. It is by no means certain, however, that the original Hindus, who may be provisionally called Aryas, were all of one race, and on the other, it is possible they were, and that the Sakas, Kushans, &c., were of a very similar race. The gold coins of some of the latter bear representations of kings whose features are clear and distinct, and it is certain that these have no resemblance to the type known at present as Mongolian to which the Sakas or Scythians have sometimes been thought to belong. The evidence of linguistic affinities must always be accepted with caution, but there is one point in connection with the study of race which may be noticed here. Mr. Bailie pointed out at page 269 of the Census Report for 1891 that there was a curious connection between the distribution of dialects and the distribution of the different kinds of Brahmins. A comparison of the map shown at page 320 of the report for 1891 with the language distribution now made of these provinces shows that they correspond as follows. The Khasiya Brahmins are found exclusively in the Kumaun Division the language of which is central Pahari. The Saraswat Brahmins are only of importance in one district, Dehra Dun, the Gairs occupy about one-half the area in which the Hindustani dialect of Western Hindi is spoken, and the Samadhis about half of the Kannaupia area. The Jhijhotias are most important in the Bundeli area. The Kannaupia Brahmins are chiefly found in the western half of the Hindustani, Kannaupia, and a small part of the Bundeli areas, and the eastern part of the Eastern Hindi area, while the Sarvamis occupy the rest of the Eastern Hindi area and the whole of the Bihar area excluding the Patna district where Karmayas predominate. Generally it may be stated that the prevailing dialect or language spoken in the parts where a given tribe of Brahmins is most important also extends to the rest of those parts, and the regularity of this principle tends to show that it is not merely a coincidence. In fact, the theory that the tribal divisions in the case of the Aryan race are racial distinctions and that these racial distinctions are reflected in the language distribution receive strong confirmation.

From a short account of the progress of the Linguistic Survey it appears that Dr. Grierson has also come to the conclusion that the language distribution points to distinct elements in the Aryan population of the east and west of the province. The general conclusion is that the Aryan dialects are that there are at least two distinct races in the population of the

Dravidian which may be considered aboriginal as there is neither legend nor fact to indicate its having come from anywhere else, and the Aryan which probably entered India from the North West a long time before the Christian era and consisted of more than one division. It is certain that some tribes from Central Asia penetrated some way into the provinces about the commencement of the Christian era but it is not certain whether they differed in racial type from the Aryas or not. It is not impossible that they constituted the so-called second division of the Aryas. Anthropometrical data at present correspond fairly well with the native opinion of the difference in race but cannot be expected to give absolutely definite results in every case as there has undoubtedly been mixing of blood. M. Senart's theory appears to me to explain the origin of the existing phenomena of caste to a certain extent and their development to the present stage is not inconsistent with it, but the almost exclusive main formation of certain castes in exogamous groups points to influences that have not been explained. It may also be pointed out that the theories of M. Senart and Mr Ruxley are in reality not inconsistent, but supplement each other for while the latter has shown conclusively by anthropometrical results that in Eastern India (not the whole of India as M. Senart understood) caste stands in close relation to race, and a similar argument appears to hold good in these provinces the theory of the former is simply that many of the phenomena of caste have most probably arisen from certain phenomena which can be observed in a group of ancient nations. In other words the germs of the caste system existed amongst the so-called Aryans, but the development to its present extraordinary condition was determined by the fact that they came into close contact with inferior races from which they recoiled and this condition has been copied by the people into whose country they penetrated. That occupation and even sectarian divisions of religion have also operated at later times to form new groups cannot be denied but it seems in the highest degree improbable that these have had the influence assigned to them by Messrs. Nesfield and Ibbetson.

185 The future of caste.—The question may be asked whether the caste system is changing and if so in what directions. There are clear signs that its restrictions on food and drink are growing weaker and for this the facilities for travel are partly responsible while the solvent effect of education noticed in the chapter on religion have also had some effect. At a railway station the majority of Hindus will buy *pakka* food from the itinerant hawker without bothering to enquire whether he is a Brahmin or Tel. As long as a man does not make public boast of it, he may eat and drink what he likes in his own house. The orthodox high caste Hindu in these provinces is not supposed to eat *Lachka* food without stripping to his loin cloth, unless he wears only silk. In Rajputana this custom is almost entirely neglected. A Rajput Taluqdar of Oudh told me that he was once present at a wedding where a Rajput from Rajputana was marrying a girl in Oudh. The relations of the bride were proceeding to eat in orthodox fashion but the bridegroom's party refused point-blank and declared they would break off the match if they were asked to do the same and the bride's people gave in. Throughout India efforts are being made by the more advanced Hindus to raise the

age at marriage, and to break through the prohibition against the re-marriage of widows. In these provinces while there are many members of the Social Conference, the chief efforts in these directions are being made by the Aryas, and by the various caste societies or Sabhas that have sprung up in the last few years, chief among which are those of the Rajputs, the Vaishyas the Kayasthas, the Bhaigavas, the Kurmis, and others. Although numerical results are not yet very striking the future is more hopeful. The Arya Samaj, as already noted, inclines towards the relaxing of restrictions against the intermarriage of persons of different castes though it has not been able to pronounce definitely in favour of this. Orthodox Hindus have written to the same effect, but a more practical suggestion has been made by Lala Baijnath, Rai Bahadur, that the movement should commence by the fusion of sub castes, those that can inter-dine being allowed to intermarry, subject to the prohibition against marriage between members of the same *gotra*. Except amongst Aryas, however, I have heard of no case of such inter-marriage.

187 Variations.—Aryas were not recorded in 1881 so that a comparison of the numbers of different castes can only be made between 1891 and 1901

F 25. 11 2.

Excluding Barhas, who are more than nine times as numerous as in 1891 and Kurms and Ahirs who have increased by over 600 per cent., as each of these castes is numerically small the largest increase is found in Jats (503 per cent) Thakurs have risen by 376 per cent., and the three other castes that form a substantial part of the Arya community have increased Banias or Vashiyas by 135 per cent Brahmins by 115 per cent and Kayasthas by 102 per cent The castes which now appear for the first time under this religion are Aberiya (4) Atit (1) Bahelia (1) Bari (22) Barwar (51) Bawariya (3) Bohra (51), Dakaut (14) Dhanuk (46) Dharker (8) Dhumis (28) Dhuser (18) Halwai (73), Kamkar (15) Kanjar (1) Kowat (10) Khagi (2) Kisan (9) Koeri (28) Luniya (1) Mallah (4) Mochi (10), Murao (18) Nat (4), Orh (5) Pasi (5) Ram (7) Raj (4) Rawas (311), Ror (5) Saini (1) Thathersa (24) The numbers are all insignificant, with the exception of Rawas but it is noticeable that the majority of these castes are of the middle and not the lowest groups.

#### C—MASALMAN.

188 Caste or tribe.—While to the Masalmana caste does not exist theoretically some of the phenomena described in connection with the Hindu system are found amongst them. Of these one of the most important is the tendency to form endogamous groups, which is, as might be expected chiefly marked in the case of persons who have not lost the tradition of a Hindu origin. Muhammadan Rajputs for example, who are also known as Malkana Lalkhan and even Pathan, are strictly endogamous, and have even preserved in some districts the rules of exogamy practised by Hindu Rajputs. The formation of groups (in which endogamy tends to be strictly observed) based on common occupation, is also a noticeable feature which has been shown to be equally prominent amongst Hindus. There is also a tendency for men of low social position to change their caste, an easier matter than amongst the Hindus, though it is not unknown to them. This tendency is illustrated by the old proverb in many forms one of which runs "*Aswala: Naddaf budam, badam gashia am Shaikh ghalla khin arzan shavad isad! Sayad mishavam,*" or "I was a Naddaf (cotton-carder), and afterwards became a Shaikh since prices are high this year I am becoming a Sayad."

189 Social precedence.—In spite of the resemblances to the Hindu system, it would be impossible to draw up a scheme of precedence on the lines of that prepared for Hindus. Four castes, or more properly tribes are considered to be distinctly higher than the rest of the others, while Muhammadan converts from the higher castes of Hindus, such as Tagas Rajputs and Jats, are thought well of and those from the lower castes, such as Rangrez, (dyers), Julahas (weavers) and Qasabs (butchers) and more so the Muhammadan sweepers are looked down on. The great bulk are not distinguished from each other and a man's social position depends not so much on his birth as on his actual occupation and his material wealth. The distinction

amongst Hindu castes based on the freedom of taking *polka* food or water, or smoking from the same *hugga* do not exist, except perhaps that no respectable Muhammadan would take food or water from or smoke the *hugga* of a sweeper. The groups which have been formed for convenience do not therefore represent social esteem except so far as is stated in the description of the groups.

190 **Group I Original foreign tribes** — The Sayad and the Shaikh are considered the best of all Muhammadans, because theoretically they are of Arab blood, and the Sayad is placed first because he is supposed to represent the family of the Prophet. There is little distinction made in the social position of Pathans and Mughals as far as their tribal origin goes, and much more depends on the family or actual position of an individual. All of these tribes are divided into sub-tribes, and the tendency is to regard each of these as endogamous though it is weaker than in the case of the tribes.

191 **Group II Converts from Hinduism** — The castes included in this group consist of persons who have so far retained the memory of their Hindu origin that they have not changed their caste, name or occupation. It is therefore unnecessary to repeat what has been written about the original Hindu stock to which they belong. In the following cases the name has been altered or requires explanation —

*Baidgaur* — A small group which has probably split off from the Banjaras.

*Behna* — This is the caste of Muhammadan cotton carders which corresponds to the Hindu caste of Dhunia but far out numbers it.

*Gaddi and Ghosi* — These are both branches of the Muhammadan Ahirs and are chiefly occupied in pasturing cattle.

*Ranghar* — This name is given to Mashman Rajputs generally.

*Nau Muslim*, and unspecified — The persons so classed are certainly of Hindu origin, but have either forgotten their original caste or are ashamed of it, and have not yet been able to assume the name of one of the four highest castes.



*Dogar*—It is probable that the persons so recorded are Masalman Rajputs. They are found exclusively in the Bulandshahr district.

*Gāra*—It is not certain whether these are Masalman Rajputs or converted slaves. They are found chiefly in the Meerut Division, and are excellent cultivators. It is said that the name is derived from *gārad* to bury because they bury their dead instead of burning them as Hindus do. In Sahāranpur some of them are called Saiyyad Gāras, because their daughters marry into Saiyyad families.

*Habshi*—This is the usual term for Abyssinians, who used to be imported as slaves. They are almost entirely women and are chiefly found in Lucknow.

*Irāqī* or *Rankī*—A large number of these are probably the descendants of converted Kalwars, but some claim a Persian origin and derive their name from that of the province of Irāq. Another possible derivation is from *Araq*—spirit. They are often tobacco-smokers, but in Gorakhpur many are prosperous merchants.

*Jhōjha*—A caste of cultivators in the western part of the provinces whose origin is very uncertain. They claim to be Masalman Rajputs but are probably an offshoot of the Banjāras.

*Mao Mīra* or *Mewati*—This tribe is found in considerable numbers in the three western divisions of the provinces, and bears a bad reputation for turbulence. In the first decade of the 18th century the Mewatis gave much trouble to the British armies in their operations against the Mahrattas. They are now chiefly cultivators and their strict adherence to orthodox Islam is doubtful.

*Pākhiā*.—A very peculiar caste of Masalman cultivators found chiefly in the eastern district, who will eat turtles, crocodiles and other forbidden articles.

*Turk*.—A fairly large caste found principally in the Naini Tal Tārai, the Rampur State and some of the neighbouring districts. They claim to be of Turkish origin but their customs are largely Hindu, and it seems not unlikely that they are really an offshoot of the Banjāras one of whose divisions is called Turkia.

194 Numerical Distribution.—The first group including those who are theoretically of foreign origin though it is certain that many are not forms over 36 per cent of the total the second including all whose Hindu origin is certain forms 33 per cent the third or occupational group, the majority of people included in which are probably of Hindu stock though their origin cannot be definitely traced has 28 per cent and the miscellaneous castes included in the fourth group comprise rather more than 2 per cent. The largest single caste or tribe is the Shaikh which has 1,340,057 members or a fifth of the total number of Masalmans, and this is also the tribe to the membership of which converts from Hinduism can most easily attain. More than 900,000 are found in the two sub-tribes Quraishi and Siddiqi as these are the names most commonly taken. The Julahas or weavers with 828,032 or over 13 per cent come next. They are followed closely by the Pathans with 766,502 or 11 per cent of the total and it seems probable that a large proportion of these are really of non-Indian descent though some are Rajputs.

Converted Rajputs, so recorded, number 402,922 or nearly 6 *per cent*, and other considerable groups are the Behna (356,577), Faqir (334,762), Saiyad (257,241) and Nai (219,898)

195 **Variations**—The looseness of definition that characterises Muhammadan tribes and castes renders a comparison of the numbers in 1891 and 1901 of little value. Some of the variations are so large as to point inevitably to variation in the record and not to natural increase or decrease. In the case of Bhishtis (+ 2 *per cent*), Garias (+ 5.6), Mughals (+ 7.4), Pathans (+ 9.1), Rajputs (+ 7.2) and Saiyyads (+ 5.9) it is probable that the figures may be taken as correct. Bhangis are more than five times as numerous as in 1891, and this may point to a tendency to embrace Islam, for a Muhammadan sweeper, if he abandons his hereditary profession, will be treated as any other Musalman. At the same time it must be remembered that the religion of a sweeper is a thing by itself, and it is often difficult to say whether a particular individual should be reckoned as Hindu or Musalman.

#### D—JAINS AND SIKHS

196. The results of the census of 1891 showed that Jains are almost exclusively of the castes included in the term Bania or Vaishya, and the district tables for 1901 showed the same result. Similarly in the case of Sikhs the majority are found now, as was found in 1891, to be Barhais, Jats, Khattris and Rajputs, while a considerable number of persons omitted to return to their castes. As these two religions are known to be engaged in no considerable propaganda in these provinces, it was considered unnecessary to print Table XIII in detail for them. The caste distribution is shown in the manuscript tables in district offices.

SUBSIDIARY TABLE I.—Caste, Tribe and Race by social Precedence and Religion.

A.—HINDUS AND ARYAS.

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
1	2	3	4	5	6	7	8	9	10
GROUP I									
( ) Superior									
1. Pasah Gaur Brahmins.									
( ) Kanya Kalya									
(b) Samarat									
( ) Gaur									
(d) Malibill									
( ) Uthai									
2. Pasah Dravid Brahmins.									
3. Samadhi	4,708,821	2,447,083	2,260,738	10,544	5,800	4,744	11.47	10.61	—
4. Samwalya									
5. Jhijhatan									
6. Kachumbri									
7. Sakadrip or Magadh									
8. Matharia Chakras									
9. Akhram	8,147	1,564	1,583	—	—	—	—	—	—
(b) Inferior									
10. Prapagwal									
11. Gay wal									
12. Pande									
13. Bhawariya or Bhaddal	2,125	979	1,145						
14. Jashil	25,798	14,618	12,180	181	112	69	—	—	—
15. Dabari	8,508	8,084	2,448	14	9	5	—	—	—
16. Kethak	1,085	1,008	975	—	—	—	—	—	—
17. Barua	312	177	135	—	—	—	—	—	—
18. Mah b h m i or Mahayatra.	8,983	4,340	4,643	—	—	—	—	—	—
Total, Group I	4,785,234	2,472,803	2,302,481	11,038	6,021	5,018	11.69	10.91	—
GROUP II									
1. Bhulabar	201,851	99,487	102,364	10	8	2	40	41	—
2. Tapa	108,578	52,645	55,933	2,434	1,383	1,051	28	273	—
3. Baka or Pallwal	1,407	749	658	87	20	22	—	—	—
4. Dwaru Bhargava	4,438	2,087	2,350	18	10	3	—	—	—
5. Bhat	181,881	87,254	94,627	244	134	110	33	47	—
6. Goleyswar	7,108	4,233	2,875	—	—	—	—	—	—
Total, Group II	400,261	224,449	225,012	2,737	1,670	1,067	1.12	4.22	—
GROUP III									
1 Rajput									
Amethia	11,803	6,174	5,629						
Bachhal	31,136	14,000	17,136						
Bachgoti	50,532	24,734	25,798						
Bai	202,746	104,878	128,878	—	—	—	64	—	—
Banyar	43,075	22,841	20,234						
Banodigati	0,645	4,709	4,940						
Bhandawa	24,901	13,179	11,722						
Bhale Bhand	12,801	6,808	6,003						
Bhatti	2,180	1,231	949						
Bhara	79,183	40,780	38,403						
Bhandia	8,723	4,723	4,000						
Bhandaryar	2,026	1,205	1,820						
Bhandal	67,841	37,191	30,650						
Bhandaband	8,075	2,723	2,343						
Bhandas	402,583	211,846	190,737	—	—	—	69	—	—
Bhandar	10,437	6,191	4,245						
Bhandi	23,444	11,073	12,371						
Bhand	89,802	41,245	48,557						
Bhandar	39,229	19,029	20,200						
Bhand	79,743	42,844	36,899						
Bhand	40,723	27,404	23,319						
Bhand	102,182	52,790	49,392				25	—	—
Bhand	9,418	5,254	4,164	17,625	9,738	7,887	—	27.04	—

**SUBSIDIARY TABLE I—Caste, Tribe and Race by social Precedence and Religion—(continued)**

**A—HINDIS AND ARYAS**

Caste, Tribe or Race	Hindus			Aryas			In instances of im- purification and prohibited intermarriage		
	Persons	Males	Females	Persons	Males	Females	Hin- dus	Aryas	Am- bros
1	2	3	4	5	6	7	8	9	10
<b>Group III—(concluded)</b>									
Jaiswar	11,502	7,081	6,473						
Jaiswar	22,307	12,420	9,888						
Kachwaha	22,793	27,433	25,152						
Kelbasa	22,947	11,912	11,035						
Kanjuria	16,113	8,270	7,883						
Katheria	41,133	22,020	19,113						
Nikumbh	17,970	7,467	6,483						
Panwar	91,700	49,680	42,020						
Parihar	25,853	19,030	16,247						
Pandir	37,231	20,481	16,752						
Raghubanshi	69,012	32,271	27,777						
Rikwar	23,008	12,590	10,668						
Rajkumar	26,611	17,978	12,433						
Rathor	71,153	39,761	35,191						
Rengar	46,308	24,835	21,433						
Rikwar	27,757	16,040	11,517						
Solanki	18,117	9,413	8,701						
Sombansi	70,935	39,818	34,117						
Surajbansi	41,152	21,110	21,552						
Tomar	37,108	20,159	21,770						
Others	1,14,777	69,533	56,244				280		
Other Castes									
2 Khattri	49,518	26,211	23,307	947	550	297			
3 Khat									
<b>Total, Group III</b>	<b>740,376</b>	<b>1,593,924</b>	<b>1,711,062</b>	<b>1,005</b>	<b>10,000</b>	<b>8,000</b>	<b>800</b>	<b>280</b>	
<b>Group IV</b>									
1 Khat	515,698	268,000	247,638	542	3,270	2,543	127	82	
2 Khat	1,000	980	971						
3 Khat	6	21	15						
<b>Total, Group IV</b>	<b>517,704</b>	<b>2,70,001</b>	<b>258,624</b>	<b>542</b>	<b>3,270</b>	<b>2,543</b>	<b>127</b>	<b>82</b>	
<b>Group V</b>									
<b>Hindus or Aryas</b>									
1 Agarwala	291,143	154,707	140,457				71		
2 Agarwal	19,170	9,620	9,544						
3 Agarwal	4,800	2,523	2,270						
4 Chitrawal	2,800	1,500	1,300						
5 Gahlot	29,118	14,816	14,302						
6 Khandwal	10,420	5,414	5,006	12,873	7,001	6,872		216	
7 Malhotra	2,081	1,072	909						
8 Malhotra	27,101	11,724	10,807						
9 Malhotra	4,000	2,101	2,000						
10 Malhotra	3,000	1,500	1,500						
<b>Total, Group V</b>	<b>481,241</b>	<b>2,50,000</b>	<b>2,30,000</b>	<b>12,873</b>	<b>7,001</b>	<b>6,872</b>	<b>110</b>	<b>216</b>	
<b>Group VI</b>									
1 Aggarwal	5,000	2,500	2,500						
2 Aggarwal	1,000	500	500						
3 Aggarwal	5,000	2,500	2,500						

**SUBSIDIARY TABLE I.—Caste, Tribe and Race by social Precedence and Religion—(continued).**

**A.—HINDUS AND ARYAS.**

Caste, Tribe or Race.	Hindus.			Aryas.			Percentages of important castes and groups on total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All re- gions.
1	2	3	4	5	6	7	8	9	10
<b>GROUP VIII.</b>									
8. Kural	1,862,737	907,080	908,677	1,036	580	475	4.82	1.85	—
9. Kurar	—	—	—	—	—	—	—	—	—
10. Gajjar	223,841	117,408	128,228	201	129	132	—	—	—
11. Bawa	23,963	12,987	10,988	811	183	183	—	—	—
12. Ahir	3,822,688	1,973,818	1,830,183	1,300	748	611	9.30	2.08	—
13. Ahar	348,187	183,399	112,909	7	4	3	—	—	—
14. Bhadrja	2,101	1,001	1,100	—	—	—	—	—	—
15. Bamar	223,890	100,288	124,618	1,178	630	598	—	—	—
16. Bhyara	210	143	98	—	—	—	—	—	—
17. Kewar	227	4,234	3,089	—	—	—	—	—	—
18. Tharbar	18,634	9,234	10,021	34	18	18	—	—	—
19. Aikha	23,028	17,843	17,827	1	—	1	—	—	—
20. Mahant	7	7	—	—	—	—	—	—	—
21. Path	2,641	1,410	1,221	—	—	—	—	—	—
22. Bagham	18,877	9,484	7,123	—	—	—	—	—	—
23. Muli	280,684	124,817	118,747	47	28	19	—	—	—
24. Bahu	73,867	38,188	34,808	1	—	1	—	—	—
25. Kachhi	711,630	378,234	330,408	188	90	79	17	—	—
26. Marar	846,143	392,820	312,228	18	7	11	1.85	—	—
27. Kori	504,097	247,010	258,087	28	19	9	1.94	—	—
28. Kachia	548	313	206	—	—	—	—	—	—
29. Kachia	1,737	923	808	—	—	—	—	—	—
30. Bani	1,818	628	628	—	—	—	—	—	—
31. Kachia	1,003,741	500,004	503,737	144	121	23	2.01	—	—
32. Kachia	302,621	150,441	150,180	9	8	8	—	—	—
33. Kachia	44,008	21,007	20,841	2	2	—	—	—	—
34. Gachia	434	280	214	—	—	—	—	—	—
35. Kachia	80,601	42,473	38,128	123	54	67	—	—	—
36. Bani	128,418	68,861	68,547	—	—	—	—	—	—
37. Bani	418,618	207,147	201,008	742	411	328	1.84	1.14	—
38. Kachia	808	314	254	—	—	—	—	—	—
39. Kachia	311,747	173,183	138,567	183	87	96	1.98	—	—
40. Kachia	870,220	448,030	422,190	638	330	303	1.64	—	—
41. Kachia	74,303	34,413	30,890	23	13	7	—	—	—
42. Kachia	1,237,881	624,121	613,760	488	273	220	8.04	7.8	—
43. Gachia	754	377	307	—	—	—	—	—	—
44. Gachia	20,224	9,782	10,442	—	—	—	—	—	—
45. Gachia	18,772	9,276	10,416	—	—	—	—	—	—
46. Kachia	21,018	10,276	10,740	18	6	9	—	—	—
47. Bani	872	177	126	—	—	—	—	—	—
<b>Total, Group VIII</b>	<b>13,722,870</b>	<b>7,108,002</b>	<b>6,614,468</b>	<b>6,821</b>	<b>3,708</b>	<b>3,113</b>	<b>23.74</b>	<b>10.41</b>	<b>—</b>
<b>GROUP IX.</b>									
1. Kachia	27,990	107,493	110,904	4	2	2	—	—	—
2. Kachia	429,201	212,640	181,811	10	4	8	1.03	—	—
3. Bani	77,827	37,823	40,207	—	—	—	—	—	—
4. Bani	9,081	4,810	4,812	—	—	—	—	—	—
5. Bani	132	43	43	—	—	—	—	—	—
6. Bani	29,847	18,740	13,227	—	—	—	—	—	—
7. Kachia	29,020	18,008	12,823	1	1	—	—	—	—
8. Kachia	41,843	406,483	413,254	127	82	45	2.81	1.9	—
9. Kachia	307,024	103,128	145,807	68	44	41	7.8	1.3	—
10. Kachia	81,178	16,860	14,140	33	87	45	—	—	—
11. Kachia	29,248	18,230	12,978	—	—	—	—	—	—
12. Kachia	1,334	630	737	—	—	—	—	—	—
13. Kachia	101,441	84,480	67,448	127	65	62	—	—	—
14. Kachia	129	114	74	—	—	—	—	—	—
15. Kachia	821	873	678	—	—	—	—	—	—
16. Kachia	708,080	301,808	297,160	10	6	4	1.73	—	—
<b>Total, Group IX</b>	<b>2,723,000</b>	<b>1,279,983</b>	<b>1,443,843</b>	<b>418</b>	<b>211</b>	<b>203</b>	<b>7.19</b>	<b>—</b>	<b>—</b>

SUBSIDIARY TABLE I—*Caste, Tribe and Race by social Precedence and Religion—(continued)*

A—HINDUS AND ARYAS

Caste, Tribe or Race	Hindus			Aryas			Percentages of important castes and groups on total population of		
	Persons	Males	Females	Persons	Males	Females	Hindus	Aryas	All religions
1	2	3	4	5	6	7	8	9	10
<b>GROUP X.</b>									
<i>(a) With respectable occupations</i>									
1 Jakhari ..	2,593	1,070	1,721	..	..	..	..	..	..
2 Chaurhar ..	1,403	660	737	..	..	..	..	..	..
3 Manhar ..	1,617	2,774	2,921	13	6	4	..	..	..
4 Kalwar ..	324,375	161,651	160,294	292	118	171	70	44	..
5 Tell ..	773,557	370,325	369,012	78	15	23	170	65	..
6 Mar ..	381,197	187,582	193,615	..	..	..	..	..	..
7 Tharu ..	24,119	12,812	11,407	..	..	..	..	..	..
8 Bhogya ..	564	265	284	..	..	..	..	..	..
9 Bhutiga ..	9,832	4,690	5,232	..	..	..	..	..	..
10 Saun ..	196	471	465	..	..	..	..	..	..
11 Banjar ..	47,628	24,580	20,649	41	25	19	..	..	..
12 Nark (in plains)	2,644	1,293	1,251	..	..	..	..	..	..
13 Jelwar ..	1,697	926	771	..	..	..	..	..	..
14 Kuta ..	6,204	3,158	2,646	..	..	..	..	..	..
15 Ori ..	14,249	8,113	7,605	6	6	..	..	..	..
16 Ramalva ..	5,158	1,605	1,553	..	..	..	..	..	..
<b>Total (a)</b> ..	<b>1,561,350</b>	<b>799,800</b>	<b>717,57</b>	<b>22</b>	<b>212</b>	<b>180</b>	<b>784</b>	<b>400</b>	<b>..</b>
<i>(b) With occupations considered more or less degrading</i>									
1 Dhoria ..	20,000	10,500	9,770	25	11	14	..	..	..
2 Arakh ..	73,702	38,467	35,237	..	..	..	..	..	..
3 Meeli ..	108,000	60,048	47,862	10	6	4	..	..	..
4 Badli ..	7,667	1,805	1,720	..	..	..	..	..	..
5 Bhaga ..	882	412	410	..	..	..	..	..	..
6 Patunva ..	4,007	1,000	2,878	..	..	..	..	..	..
7 Karelawa ..	65	40	19	..	..	..	..	..	..
8 Nark (in Hills)	2,670	1,001	1,000	..	..	..	..	..	..
9 Marli ..	120	87	42	..	..	..	..	..	..
10 Bhakli ..	12,747	6,708	6,419	..	..	..	..	..	..
11 Marjala ..	765	173	172	..	..	..	..	..	..
12 Bili ..	50	10	7	..	..	..	..	..	..
13 Tura ..	2,000	200	1,000	1	..	1	..	..	..
14 Lohar ..	40,000	21,000	22,000	..	..	..	..	..	..
15 Kist ..	4,000	2,000	2,000	..	..	..	..	..	..
16 Kharla ..	15	47	47	..	..	..	..	..	..
17 Kharwa ..	2	10	10	..	..	..	..	..	..
18 Paraliya ..	700	114	100	..	..	..	..	..	..
19 Keli ..	40,000	20,000	20,000	..	..	..	..	..	..
20 Kharwar ..	1,400	700	700	..	..	..	..	..	..
21 Khar ..	12	10	10	..	..	..	..	..	..
22 Kharwar ..	21,000	10,000	11,000	..	..	..	..	..	..
23 Kharli ..	15	47	47	..	..	..	..	..	..
24 Kharli ..	44,000	20,000	24,000	..	..	..	..	..	..
25 Kharwar ..	10	10	10	..	..	..	..	..	..
26 Khar ..	1,000	100	100	..	..	..	..	..	..
27 Khar ..	100	100	100	..	..	..	..	..	..
28 Khar ..	100	100	100	..	..	..	..	..	..
29 Khar ..	100	100	100	..	..	..	..	..	..
30 Khar ..	100	100	100	..	..	..	..	..	..
31 Khar ..	1,000	100	100	..	..	..	..	..	..
<b>Total (b)</b> ..	<b>..</b>	<b>1</b>	<b>27,000</b>	<b>..</b>	<b>1</b>	<b>1</b>	<b>1</b>	<b>..</b>	<b>..</b>
<i>(c) Suspected of crime</i>									
1 ..	..	..	..	..	..	..	..	..	..
2 ..	..	..	..	..	..	..	..	..	..
3 ..	..	..	..	..	..	..	..	..	..

**SUBSIDIARY TABLE I.—Caste, Tribe and Race by social Precedence and Religion—(continued).**

**A.—HINDUS AND ARYAS.**

Caste, Tribe or Race.	Hindus.			Aryas.			Percentage of important castes and groups or total population of		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Hindus.	Aryas.	All religions.
1	2	3	4	5	6	7	8	9	10
<b>Group X—(continued).</b>									
<i>( ) Suspected of criminal practices—(continued)</i>									
4. Baidak	198	114	84	—	—	—	—	—	—
5. Barwar	5,321	2,823	2,498	51	25	25	—	—	—
6. Daudiyas	638	434	203	3	—	3	—	—	—
7. Dhanis	800	186	134	—	—	—	—	—	—
8. Dhanis	1,696	903	633	—	—	—	—	—	—
9. Kapadiyas	85	50	35	—	—	—	—	—	—
Total	48,183	23,304	21,884	54	25	25	13	—	—
Total, Group X	3,310,887	1,172,005	1,138,739	423	235	207	5.67	74	—
<b>Group XI.</b>									
1. Dholi	802,445	313,403	236,043	180	55	85	1.46	21	—
2. Kamgar	1,900	617	623	—	—	—	—	—	—
3. Kamgar	79	61	33	—	—	—	—	—	—
4. Kori	900,077	518,334	471,773	13	10	2	2.63	01	—
5. Dahi	454	196	258	—	—	—	—	—	—
6. Salapanyas	1,380	644	606	—	—	—	—	—	—
7. Dalgas	6,423	2,378	2,074	—	—	—	—	—	—
8. Raj	2,827	1,261	1,298	4	1	3	—	—	—
9. Akariyas	17,774	9,826	7,778	4	4	—	—	—	—
10. Dalmis	37,814	19,023	18,723	1	1	—	—	—	—
11. Kari	58,653	25,473	23,791	4	2	3	—	—	—
12. Borki	8,210	4,085	4,115	—	—	—	—	—	—
13. Bhangali	1,214	774	480	—	—	—	—	—	—
14. Dhanak	127,551	57,374	50,707	46	27	19	3.1	07	—
15. Dhanak	72,124	36,372	36,753	—	—	—	—	—	—
16. Borkis	744	333	180	—	—	—	—	—	—
17. Khatik	180,801	104,120	86,471	118	55	63	4.5	18	—
18. Pan	1,230,383	623,123	611,140	6	3	3	2.04	007	—
19. Tarnali	85	29	30	—	—	—	—	—	—
20. Boriyas	18,614	10,228	8,308	—	—	—	—	—	—
21. Bhangar	11,334	6,023	5,311	—	—	—	—	—	—
22. Dhanak	40,037	15,331	20,066	6	3	6	—	—	—
23. Baji	8,618	2,623	2,936	—	—	—	—	—	—
24. Habars	4,103	2,437	1,665	—	—	—	—	—	—
Total, Group XI	3,434,056	1,780,036	1,674,080	343	163	179	6.46	43	—
<b>Group XII.</b>									
1. Chamar	3,300,020	2,800,300	2,924,370	227	140	136	14.47	—	—
2. Gharamal	143	64	63	—	—	—	—	—	—
3. Agrah	1,196	633	633	—	—	—	—	—	—
4. Mankhar	41,137	21,001	20,180	—	—	—	—	—	—
5. Kariyas	18,196	9,678	8,320	1	—	1	—	—	—
6. Dhanagar	1,395	713	673	—	—	—	—	—	—
7. Kariyas	617	323	370	—	—	—	—	—	—
8. Kariyas	7,130	4,118	3,411	—	—	—	—	—	—
9. Dhanagi	213,630	126,431	127,079	17	20	7	3.6	03	—
10. Dhanak	1,095	1,201	687	—	—	—	—	—	—
11. Kari	80,810	18,723	17,781	—	—	—	—	—	—
12. Dhanak	7,381	3,021	3,843	—	—	—	—	—	—
13. Dhan	223,616	118,026	111,370	—	—	—	—	—	—
Total, Group XII	6,274,821	3,332,030	3,302,161	296	180	146	16.25	47	—
<b>Group XIII.</b>									
<i>(A)</i>									
1. Atabhar	21	29	3	—	—	—	—	—	—
2. Bori	115	63	30	—	—	—	—	—	—
3. Dahi	27	16	11	—	—	—	—	—	—
4. Dahi	25	23	6	—	—	—	—	—	—
5. Gaudhi	233	121	104	—	—	—	—	—	—
6. Gari	11	8	3	—	—	—	—	—	—
7. Jafar	191	127	64	—	—	—	—	—	—
8. Farkhi	275	145	160	—	—	—	—	—	—
Total (A)	904	544	300	—	—	—	0.03	—	—

**SUBSIDIARY TABLE I—Caste, Tribe and Race by social Precedence and Religion—(concluded)**

**A—HINDUS AND ARYAS**

Caste, Tribe or Race	Hindus			Aryas			Percentage of im- portant castes and groups on total population of		
	Persons	Males	Females	Persons	Males	Females	Hin- dus	Aryas	All re- ligions
1	2	3	4	5	6	7	8	9	10
<b>(B)</b>									
1 Bhil ..	270	43	227	..	..	..	..	..	..
2 Bhops ..	172	82	90	..	..	..	..	..	..
3 Gorkha ..	3,535	2,027	1,518	..	..	..	..	..	..
4 Kanwar ..	726	390	336	..	..	..	..	..	..
5 Bahwari ..	459	212	247	..	..	..	..	..	..
6 Raji ..	63	40	23	..	..	..	..	..	..
7 Satgop ..	169	65	104	..	..	..	..	..	..
8 Sud ..	4	4	..	..	..	..	..	..	..
Total (B)	5,699	2,853	2,845	..	..	..	61	..	..
<b>(C)</b>									
1 Donwar ..	592	251	341	..	..	..	..	..	..
2 Garg ..	1	..	1	..	..	..	..	..	..
3 Potgar ..	6	..	6	..	..	..	..	..	..
Total (C)	599	251	348	..	..	..	601	..	..
<b>(D)</b>									
Paqir ..	294,253	164,522	129,731	372	208	164	72	57	..
<b>(F)</b>									
Unspecified ..	40,271	18,170	22,121	278	109	170	69	43	..
Total, Group XIII	741,705	386,390	355,375	650	316	334	83	100	..



SUBSIDIARY TABLE I—Caste, Tribe or Race in groups.

B.—MAMILMANS.

Caste, Tribe or Race.

Persons.

Percentage  
of group  
on total  
population  
of Mamil-  
mans.

Remarks.

Total.

Males.

Females.

Group I.

1. *Sadya*

Abdull	2,446,184	1,248,175	1,197,959	36.3	
Bakhar	257,341	131,852	125,659	3.6	
Bakhar	4,181	2,047	2,134	—	
Bakhar	7,329	3,730	3,600	—	
Bakhar	83,287	27,731	25,546	—	8
Bakhar	7,108	3,784	3,324	—	
Bakhar	2,790	1,867	1,923	—	
Bakhar	6,167	3,067	3,090	—	
Bakhar	24,806	17,104	17,704	—	6
Bakhar	21,961	2,913	2,948	—	
Bakhar	21,254	10,784	10,470	—	3
Bakhar	112,089	67,806	64,283	—	1.7
Others	1,340,087	682,925	657,153	19.9	

2. *Shadli*

Abdull	10,291	5,130	5,161	—	1
Abdull	54,654	27,402	26,151	—	8
Abdull	10,467	4,971	5,496	—	1
Abdull	28,098	12,757	15,341	—	4
Abdull	378,842	194,808	184,034	—	8.6
Abdull	527,783	272,672	255,111	—	7.9
Abdull	14,656	7,394	7,262	—	2
Abdull	307,126	156,808	150,318	—	4.7
Others	766,502	391,807	374,695	11.4	

3. *Palles*

Afridi	12,573	6,017	6,556	—	2
Baigash	22,456	12,023	10,433	—	3
Baigash	7,431	3,789	3,642	—	
Baigash	3,723	1,814	1,911	—	
Baigash	54,802	24,178	21,724	—	1.3
Baigash	23,086	16,030	17,056	—	6
Baigash	5,374	2,731	2,643	—	
Baigash	23,532	20,912	22,621	—	8
Baigash	12,577	6,336	6,241	—	2
Baigash	10,076	5,223	4,853	—	1
Baigash	4,302	2,189	2,113	—	
Baigash	6,108	2,841	3,267	—	
Baigash	137,623	64,303	63,320	—	1.9
Baigash	252,372	124,006	128,366	—	8.7
Others	62,234	31,801	30,433	—	2.2

4. *Waghal*

Chaghal	21,831	11,074	10,757	—	8
Chaghal	2,877	1,443	1,434	—	
Chaghal	8,402	4,413	4,019	—	
Chaghal	48,984	24,881	24,103	—	7
Others	2,253,486	1,146,527	1,066,959	32.2	

Group II.

1. Akar	2	3	—	—	
2. Akar	7,314	3,715	3,590	—	
3. Akar	71	37	34	—	
4. Akar	2,104	1,031	1,073	—	
5. Akar	2,086	1,443	1,232	—	
6. Akar	150	148	144	—	
7. Akar	194	104	80	—	
8. Akar	2,944	1,808	1,136	—	
9. Akar	26,006	12,945	13,061	—	6
10. Akar	844	306	230	—	
11. Akar	75,000	30,222	24,787	—	1.1
12. Akar	839	184	144	—	
13. Akar	8	8	—	—	
14. Akar	24	23	9	—	
15. Akar	26	42	46	—	
16. Akar	7	7	—	—	
17. Akar	250,677	121,100	129,577	—	5.3
18. Akar	111	60	61	—	
19. Akar	720	323	323	—	
20. Akar	2,722	1,911	1,825	—	
21. Akar	20,804	47,870	42,003	—	1.8
22. Akar	7	8	2	—	
23. Akar	19	11	8	—	
24. Akar	11,500	6,137	5,401	—	3
25. Akar	23,422	17,822	17,063	—	6
26. Akar	9	8	4	—	
27. Akar	2,076	1,214	1,291	—	
28. Akar	1	1	—	—	
29. Akar	22	22	—	—	
30. Akar	27	22	8	—	
31. Akar	206	124	77	—	
32. Akar	12,107	7,003	6,014	—	3
33. Akar	24	14	23	—	
34. Akar	—	8	—	—	
35. Akar	161,276	82,102	79,174	—	2.4

SUBSIDIARY TABLE I—*Caste, Tribe or Race in groups—(continued)*

B—MASALMANS

	Caste, Tribe or Race	Persons			Percentage of group in total population of Masalmans	Remarks
		Total	Male	Females		
GROUP II—(concluded)						
36	Dhanak	83	45	38	—	
37	Dharli	2,345	1,249	1,096	—	
38	Dharkar	14	11	3	—	
39	Dhelli	90,567	47,369	43,249	13	
40	Dom	23,156	9,790	9,366	2	
41	Doodh	6	3	3	—	
42	Gadarlya	708	377	331	—	
43	Gadli	64,543	29,355	28,188	9	
44	Gardhi	1,315	684	631	—	
45	Ghoul	31,129	17,502	16,444	7	
46	Goriya	3,017	1,315	1,692	—	
47	Gujar	77,738	41,691	36,047	11	
48	Habura	27	13	14	—	
49	Hijra	757	390	367	—	
50	Jat	18,478	9,857	8,621	3	
51	Kachhi	17	22	45	—	
52	Kadhera	1,469	742	727	—	
53	Kahar	8,084	4,193	3,891	—	
54	Kalwar	1,215	711	504	—	
55	Kandoh	2,611	1,406	1,205	—	
56	Kamhar	80	44	36	—	
57	Kanjhar	2,266	1,211	1,055	—	
58	Kasera	13	—	13	—	
59	Kajastha	6	7	3	—	
60	Kewat	7	—	7	—	
61	Khangar	1	1	—	—	
62	Khattik	177	219	417	—	
63	Khattiri	38	—	—	—	
64	Koori	697	—	—	—	
65	Kunohar	10,914	10,718	9,776	3	
66	Kunera	1,917	—	1,916	1	
67	Kurmi	710	15	172	—	
68	Lakhar	6	51	4	—	
69	Lodha	232	12	10	—	
70	Lohar	77,789	40,701	37,088	11	
71	Luniva	175	75	—	—	
72	Mali	6,180	3,178	3,002	—	
73	Mallah	7,711	3,869	3,842	—	
74	Melli	4,500	22	201	—	
75	Muran	6	—	—	—	
76	Murhar	7	—	—	—	
77	Nai	21,668	11,278	10,390	34	
78	Nat	2,078	1,218	1,180	4	
79	Nivaria	291	11	12	—	
80	Orh	8	—	—	—	
81	Pasi	21	187	183	—	
82	Patwa	28	14	14	—	
83	Patan	14,779	7,691	7,088	2	
84	Pattani	4,222	2,041	1,841	5	
85	Patwa	4	1	—	—	
86	Pandhar	18	—	—	—	
87	Pawa	10	—	—	—	
88	Puri	—	—	—	—	
89	Puri	—	—	—	—	
90	Puri	—	—	—	—	
91	Puri	—	—	—	—	
92	Puri	—	—	—	—	
93	Puri	—	—	—	—	
94	Puri	—	—	—	—	
95	Puri	—	—	—	—	
96	Puri	—	—	—	—	
97	Puri	—	—	—	—	
98	Puri	—	—	—	—	
99	Puri	—	—	—	—	
100	Puri	—	—	—	—	
101	Puri	—	—	—	—	
102	Puri	—	—	—	—	
103	Puri	—	—	—	—	
104	Puri	—	—	—	—	
105	Puri	—	—	—	—	
106	Puri	—	—	—	—	
107	Puri	—	—	—	—	
108	Puri	—	—	—	—	
109	Puri	—	—	—	—	
110	Puri	—	—	—	—	
111	Puri	—	—	—	—	
112	Puri	—	—	—	—	
113	Puri	—	—	—	—	
114	Puri	—	—	—	—	
115	Puri	—	—	—	—	
116	Puri	—	—	—	—	
117	Puri	—	—	—	—	
118	Puri	—	—	—	—	
119	Puri	—	—	—	—	
120	Puri	—	—	—	—	
121	Puri	—	—	—	—	
122	Puri	—	—	—	—	
123	Puri	—	—	—	—	
124	Puri	—	—	—	—	
125	Puri	—	—	—	—	
126	Puri	—	—	—	—	
127	Puri	—	—	—	—	
128	Puri	—	—	—	—	
129	Puri	—	—	—	—	
130	Puri	—	—	—	—	
131	Puri	—	—	—	—	
132	Puri	—	—	—	—	
133	Puri	—	—	—	—	
134	Puri	—	—	—	—	
135	Puri	—	—	—	—	
136	Puri	—	—	—	—	
137	Puri	—	—	—	—	
138	Puri	—	—	—	—	
139	Puri	—	—	—	—	
140	Puri	—	—	—	—	
141	Puri	—	—	—	—	
142	Puri	—	—	—	—	
143	Puri	—	—	—	—	
144	Puri	—	—	—	—	
145	Puri	—	—	—	—	
146	Puri	—	—	—	—	
147	Puri	—	—	—	—	
148	Puri	—	—	—	—	
149	Puri	—	—	—	—	
150	Puri	—	—	—	—	
151	Puri	—	—	—	—	
152	Puri	—	—	—	—	
153	Puri	—	—	—	—	
154	Puri	—	—	—	—	
155	Puri	—	—	—	—	
156	Puri	—	—	—	—	
157	Puri	—	—	—	—	
158	Puri	—	—	—	—	
159	Puri	—	—	—	—	
160	Puri	—	—	—	—	
161	Puri	—	—	—	—	
162	Puri	—	—	—	—	
163	Puri	—	—	—	—	
164	Puri	—	—	—	—	
165	Puri	—	—	—	—	
166	Puri	—	—	—	—	
167	Puri	—	—	—	—	
168	Puri	—	—	—	—	
169	Puri	—	—	—	—	
170	Puri	—	—	—	—	
171	Puri	—	—	—	—	
172	Puri	—	—	—	—	
173	Puri	—	—	—	—	
174	Puri	—	—	—	—	
175	Puri	—	—	—	—	
176	Puri	—	—	—	—	
177	Puri	—	—	—	—	
178	Puri	—	—	—	—	
179	Puri	—	—	—	—	
180	Puri	—	—	—	—	
181	Puri	—	—	—	—	
182	Puri	—	—	—	—	
183	Puri	—	—	—	—	
184	Puri	—	—	—	—	
185	Puri	—	—	—	—	
186	Puri	—	—	—	—	
187	Puri	—	—	—	—	
188	Puri	—	—	—	—	
189	Puri	—	—	—	—	
190	Puri	—	—	—	—	
191	Puri	—	—	—	—	
192	Puri	—	—	—	—	
193	Puri	—	—	—	—	
194	Puri	—	—	—	—	
195	Puri	—	—	—	—	
196	Puri	—	—	—	—	
197	Puri	—	—	—	—	
198	Puri	—	—	—	—	
199	Puri	—	—	—	—	
200	Puri	—	—	—	—	

SUBSIDIARY TABLE I.—Caste, Tribe or Race in groups—(concluded).

B.—MUSLIMANS.

Caste, or Tribe or Race.				Percentage of group on total population of Muslims.	Remarks.			
Total.	Males.	Females.						
GROUP III—(concluded)								
16. Walhind (Farrier)	243	116	125	—				
17. Moolai (Baker)	1,403	778	725	—				
18. Qalidgar (Tin Smith)	447	237	210	—				
19. Qasbi (Butcher)	180,806	93,437	87,378	—	27			
20. Raj (Mason)	9,508	5,213	4,295	—				
21. Rangra (Dyer)	88,330	50,546	37,783	—	4			
22. Rangra (Painter)	229	108	121	—				
23. Rangra (Carter)	2,947	2,020	1,927	—				
24. Thawal (Pravettie)	21,797	11,803	10,000	—	3			
GROUP IV				157,358	82,769	74,640	—	2-3
1. Bilech	4,378	2,300	2,078	—				
2. Dogar	210	107	103	—				
3. Gura	22,962	12,351	10,611	—	4			
4. Halechi	73	3	68	—				
5. Irani	8,708	4,984	3,723	—				
6. Jheria	30,808	16,870	13,938	—	4			
7. Koo or Kura	61,028	37,104	23,924	—	6			
8. Pankhi	1,913	1,080	833	—				
9. Tark	6,908	3,678	3,230	—				



Subsidiary Table II.—Variation in Caste between 1891 and 1901.

B.—AHYAR.

Caste (Aryas).	Persons.		Percentage of variation Increase (+) or decrease (—).	Caste (Aryas)	Persons.		Percentage of variation Increase (+) or decrease (—).
	1901.	1891.			1901.	1891.	
	1.	2.			1.	2.	
1. Ahir	1,300	123	+906	6. K. yachha	—	—	+102
2. Baisi	13,473	3,780	+123	7. Kural	—	—	+629
3. Barhal	743	81	+833	8. Tapa	—	—	+133
4. Bhakman	10,844	5,861	+115	9. Thakur	—	—	+379
5. Jai	4,367	774	+503				

Subsidiary Table II.—Variation in Caste, Tribe or Race since 1891.

C.—MUHAMMADANS.

Caste, Tribe or Race.	Persons.		Percentage of variation Increase (+) or decrease (—).	Caste, tribe or race.	Persons.		Percentage of variation Increase (+) or decrease (—).
	1901.	1891.			1901.	1891.	
	1.	2.			1.	2.	
1. Banjar	80,808	80,803	+35.5	(1) Wanchal	—	—	-7.5
2. Barhal	78,000	83,890	+23.3	(2) Yanchal	—	—	+11.5
3. Belsa	230,877	401,907	-11.2	(3) Others	—	—	+53.8
4. Bhangal	17,333	17,333	+42.1.3	26. Qasab	—	—	+21.6
5. Bhat	23,803	23,803	+30.5	27. Rajput	—	—	+7.9
6. Bhikhyara	24,714	80,633	+13.3	(1) Bala	—	—	+17.6
7. Bhikhi	81,733	80,137	+1.9	(2) Bhangar	—	—	+32.4
8. Chaudhar	80,608	23,380	+29.6	(3) Chaudhar	—	—	-6.4
9. Dabhal	80,890	43,078	-13.4	(4) Bhikhi	—	—	-29.6
10. Darsi	161,303	145,703	+9.9	(5) Bhat	—	—	+10.8
11. Dhabal	80,897	75,847	+14.7	(6) Chaudhar	—	—	+31.7
12. Fagar	23,473	23,474	-1.1	(7) Qasab	—	—	+1.2
13. Gaddi	85,813	81,970	+13.0	(8) Pura	—	—	+9.7
14. Gora	83,843	81,793	+5.6	(9) Pandit	—	—	-36.3
15. Ghani	24,130	27,780	+23.9	(10) Bakharwar	—	—	-36.5
16. Gurjar	77,733	64,434	+20.7	(11) Tomsar	—	—	+23.3
17. Jhojha	80,620	80,817	+13.6	(12) Others	—	—	+33.3
18. Jichha	89,033	89,731	+3.0	28. Bagar	—	—	+9
19. K. Jai	83,737	85,820	+3	29. Balyar	—	—	+8.9
20. Lohar	77,788	88,234	+17.8	(1) Akh	—	—	-7.4
21. Mafkar	78,071	85,813	+10.7	(2) Bakhar	—	—	-23.6
22. Mee	81,033	80,823	-15.4	(3) Bhat	—	—	+15.6
23. Naghal	81,834	76,873	+7.4	(4) Jafar	—	—	+20.0
(1) Chaudhar	21,531	18,038	+18.6	(5) Katal	—	—	-23.2
(2) Chaudhar	3,877	1,237	+123.6	(6) Katal	—	—	-0.8
(3) Chaudhar	8,483	8,983	+113.5	(7) Katal	—	—	-0.8
(4) Others	42,851	83,418	-8.5	(8) Katal	—	—	+1.9
24. Nal	219,893	183,897	+13.4	(9) Katal	—	—	+11.8
25. Pafam	788,803	700,303	+9.4	(10) Others	—	—	+40.8
(1) Afridi	18,373	18,740	-3.7	31. Shalikh	—	—	+0
(2) Bangash	23,698	8,743	+180.6	(1) Akh	—	—	+31.6
(3) Dhamk	7,331	8,231	-9.8	(2) Akh	—	—	+6
(4) Ghafal	3,733	4,033	-7.7	(3) Akh	—	—	+41.7
(5) Ghafal	83,843	80,713	-3.2	(4) Akh	—	—	-7
(6) Katar	32,040	40,040	-31.0	(5) Akh	—	—	+21.8
(7) Khatak	8,374	8,519	-7.6	(6) Akh	—	—	-11.9
(8) Lodi	52,873	105,873	-40.9	(7) Akh	—	—	-18.5
(9) Muhammadali	12,737	8,800	+38.6	(8) Akh	—	—	+1.9
(10) Roshan	10,076	10,823	-4.3	(9) Akh	—	—	+7.9
(11) Taria	4,393	6,493	-20.4				

Subsidiary Table III.—Natal Index of selected castes.

Natal Index.		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.	19.	20.
Date	to	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
60-61	61	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
61-62	62	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
62-63	63	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
63-64	64	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
64-65	65	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
65-66	66	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
66-67	67	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
67-68	68	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
68-69	69	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
69-70	70	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
70-71	71	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
71-72	72	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
72-73	73	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
73-74	74	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
74-75	75	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
75-76	76	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
76-77	77	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
77-78	78	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
78-79	79	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
79-80	80	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
80-81	81	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
81-82	82	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
82-83	83	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
83-84	84	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
84-85	85	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
85-86	86	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
86-87	87	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
87-88	88	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
88-89	89	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
89-90	90	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
90-91	91	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
91-92	92	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
92-93	93	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
93-94	94	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
94-95	95	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
95-96	96	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
96-97	97	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
97-98	98	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
98-99	99	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
99-100	100	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Average		71.6	77.7	74.9	73.8	70.2	33.7	32.7	73.6	73.4	73.8	73.4	72.6	71.6	71.9	72.8	73.4	78.0	80.8	84.1	

## Chapter IX—OCCUPATION

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197. **Methods of enumeration and tabulation.**—Three columns were provided in the schedule for the record of occupation. In the first column was entered the principal occupation or means of subsistence of those persons who supported themselves, and in the second any subsidiary occupation or means of subsistence possessed by them. These two columns remained blank for those persons who followed no occupation, and had no independent means, for whom the principal occupation or means of subsistence of the person supporting them was entered in the third column. This method of record differed from that followed in 1891, when there was only one column for occupation. At the time of enumeration in 1891 dependents were distinguished from workers by adding the word "dependent", but this distinction was not observed in tabulation. Only the principal occupation was recorded except when agriculture was the subsidiary occupation. The principal difficulty found at the present census was the distinction between actual workers and dependents. In a Hindu joint family it is usual to regard the father or eldest brother as head of the family, and in one district I found, luckily before enumeration had commenced, that orders had actually been issued to record the head of the family only as a worker and the rest of the family as dependents. This difficulty was partly due to the use of the word "dependent" which is difficult to translate, and it will, I think, be advisable in future to use simply the terms "worker" and "non-worker", explaining that the former also includes persons with an independent income such as a pension. The case of women and children also gave some difficulty apart from that noted above, both of these, especially in the poorer families, work at home industries, and household duties, and the difficulty was to d -

case of agricultural produce) are generally the same persons. The greatest care was taken to ensure correct combination of the many hundred different occupations recorded and this was done by the Deputy Superintendent of each office guided by a copious index. Even then difficulties arose, and it was necessary to ask instructions for the record of such occupations as "Teaching bicycle riding" "Dog-breeding" "Ear picking" and "Wire puzzle making" and in spite of the provision of separate columns for workers and dependents infants were occasionally described as *shir khvdr* or milk drinkers, while children in European schools were often shown as dependent on "study." It will be observed that 3 males and 1 female were recorded as "receivers of stolen property." One case was reported in which the person being enumerated insisted that his means of livelihood was *badzadsh* and when called on to show cause why he should not be bound over to be of good behaviour realised sadly that virtue is its own reward.

198 General results.—The most striking result in an Indian census is the extremely large proportion of the population that is engaged in agriculture. Out of a total population of 47 691 482 over 66 *per cent* or 31 703 343 persons were returned as workers at, or dependents on pasture and agriculture of all kinds.

Of these 15 455 614 were actual workers and the rest dependents, or dividing the former by sex, 44 *per cent* of all the males in the provinces, and 20 *per cent* of all the females are reported to be earning their living on the land. In addition to these out of 7 852,553 other workers who declared their principal occupations to be unconnected with the land directly 666 692 recorded agriculture as a subsidiary occupation. From agriculture and pasture, which engage two-thirds of the total population, there is a long drop to Order XXII "Earthwork and general labour" by which a little more than six and a half *per cent* of the people of the provinces are supported. Orders VI and VII including respectively persons engaged in personal household and sanitary services and those engaged in supplying food drink and stimulants each form about five and a half *per cent* of the total and the only other Order in which more than two *per cent* of the population is included is that dealing with textile fabrics, and dress which contains nearly four *per cent*. It will be convenient to discuss the actual components of some of these general orders in more detail in the following paragraphs.

199 Agriculture and Pasture.—The two orders most closely connected with the land include a number of distinct occupations of which the most important are found in the groups containing landholders, tenants and agricultural labourers. The second of these classes is divided into three according as the persons included had some right of occupancy or were tenants-at-will or sub-tenants. In Oudh the so-called statutory tenant who is not liable to ejectment for a period of seven years was treated as a non-occupancy tenant and in Kumaun the *khakkar* was considered an occupancy tenant and the *sirdar* as a tenant-at-will. As already pointed out the statistics given in Table XV do not show the actual number of holdings, but the number of persons actually engaged in working on land held under each class of tenure. Thus if a zamindar or occupancy tenant had three grown up sons living as a joint family with him, each of the sons would be recorded as a zamindar or occupancy

tenant as the case might be, and if his wife helped in the work, as often happens amongst the lower castes, she would be recorded in the same way. The number of persons recorded as zamindars including dependents was 3,441,879 or about seven *per cent* of the population, while the number of those who were actually engaged in cultivation, including dependents on such persons, but excluding those who declared their principal means of subsistence to be land in which they had proprietary rights, is 22,997,560 or a little over 48 *per cent* of the population. To the latter should be added the growers of special products, chiefly garden produce, numbering nearly 120,000, bringing up to the total to about 49 *per cent*. The number of persons supported by agricultural labour is 4,362,774 or nine *per cent* of the total population, and about one-sixth of these are shown as regularly employed farm servants and their dependents, the remainder being day labourers and their dependents. An important feature of Indian life—the extent to which women and children engage in work—may be illustrated by the proportions of the sexes. In the totals for the Provinces the number of female workers is 44 *per cent* of the males, while in the case of agricultural labour there are 1,142,142 female workers compared with 1,447,194 males, that is to say, the number of females is about 80 *per cent* of the males. In the case of dependents or non-workers, the proportion to the whole is much less for agricultural labourers (41 *per cent*), than for the total population (51 *per cent*). Of the occupations connected with pasture which includes 522,683 of the population, the most considerable are those of herding cattle (315,431) and sheep (100,495). Two persons have recorded their principal occupation as dog-breeding, a novelty in these provinces. The distribution of the agricultural population by districts and natural divisions is shown in Subsidiary Table II, page 271, from which it is seen that the hill districts of Almora, Garhwal and the Tehri State have the largest proportion of the total population engaged in agriculture. In the plains the distribution varies in close connection with the distribution of the general population into town and village, being



200 Earthwork and general labour.—Out of 3,184,281 persons returned as dependent on non-agricultural labour 28 294 declared their occupation as earthwork and the rest as general labour. As has been seen in the case of agricultural labour the proportion of female workers to males (73 per cent) is higher and that of dependents to the total (45 per cent) is lower than the proportion for the whole population. Although these persons declared their principal occupation as general labour not as agricultural labour it is almost certain that a very large number of them work principally on the land. Nearly 600 000 other persons who recorded their principal occupation as cultivation or weaving recorded general labour as a subsidiary occupation, and it is very probable that these would more correctly be included in labourers than in cultivators.

201 Personal household and sanitary service.—Out of a total of 2,278 251 persons employed in personal and household occupations 615 545 were barbers and their dependents and indoor servants, washermen, and water-carriers numbered about  $4\frac{1}{2}$  lakhs in each case. Thus while there are 13 barbers and their dependents to every 1 000 of the population there is only one indoor servant, one washerman and one water-carrier to the same number. Examining some of the figures for actual workers by sex we find that there are rather more than half as many female indoor servants as males while there are about three females engaged in washing clothes to every four males proportions which differ considerably from those for European countries.

In paragraph 88 page 92, I have given an example of the views held even by educated natives on questions of sanitation. At the time the census was taken, though large drainage schemes had been completed in several of the more important cities, there were not a hundred houses in the provinces connected directly with the drains. It is therefore not surprising that the number of persons dependent on scavenging as an occupation is so large as 384,361 or about three-quarters per cent of the total to approach the standard of cleanliness of some of the western countries it would be necessary to multiply the number several times. The distribution of sweepers and scavengers by districts is also of interest. It will be seen that the number decreases considerably as one passes from the west to the east of the provinces, and the variation corresponds closely with the distribution of the Bhangī caste. In the revenue divisions of Gorakhpur Benares, and the eastern part of Fyzabad the number is extremely low and it may be pointed out that this is the tract of country where the urban population forms a small part of the total. Under the conditions already noted the formation of a large town is practically impossible in this country without scavengers, so that the absence of these has probably affected the growth of urban population. It is not to be wondered at that the tract where scavengers are fewest is also the tract where cholera is practically endemic and causes the greatest number of deaths.

202 Provision of food, drink and stimulants.—The total number of persons supported by these occupations is 2,650,282, more than three-quarters of the whole being occupied with the provision of vegetable

food The vegetarianism of India appears clearly from the fact that between seven and eight times as many persons are connected with the supply of vegetable as are engaged with animal food, though the latter includes dairy men also One quarter of the total, or 662,653 are supported by grain dealing, and about one-eighth by grain-parching Toddy drawers and sellers and wine and spirit dealers and their dependents number only 34,782 in all

203 **Textile fabrics and dress**—By far the most important of the occupations dealing with these, which support 1,890,129 persons, are hand weaving of cotton goods which includes 947,873 or more than half and tailoring and darning with 318,984 Piece-goods dealing, cotton cleaning, pressing or ginning, and spinning come next, and no other single occupation supports as many as fifty thousand persons

204 **Industrial population.**—By the industrial population is meant that part which is supported by the occupations included in class D of Imperial Table XV, that is, persons occupied with the preparation and supply of material substances Its general distribution is shown in Subsidiary Table III, and as might be expected, it is found to be the reverse of the distribution of the agricultural population Thus the industrial population is proportionately smallest in the Himalayan districts where it forms only 7 *per cent* of the total population, while in the plains it is highest in the two western natural divisions, and lowest in the central plain The part taken by females is most considerable in the Central India Plateau where dependents form only 41 *per cent* of the total against a proportion for the whole Provinces of 53 *per cent*

factory in the Shahjahanpur district and another in Cawnpore, comes the cotton industry which falls under two main heads, the ginning cleaning and pressing and the weaving and it is probably in these that the greatest deficiency has occurred in the census, for only 5 501 actual workers are returned for the former and 468 for the latter though 27 mills of the former kind were working in 1900 and 7 of the latter. Aligarh, Agra, Cawnpore and Muttra are the chief places where ginning is carried on and Cawnpore has four of the weaving mills. There was a fairly complete enumeration of the workers in the lace factories at Mirzapur who number 2,847 and 2,881 persons were recorded as working in printing presses. In March there is no work going on in an indigo factory though cultivation is in full swing and the number 2,123 does not represent more than a small portion of the number of persons employed during the manufacturing season even in the present depressed state of the industry. Women and children are employed to a very small extent in the factories of these Provinces though the number is increasing. According to the statistics of the census female workers in factories numbered less than one-twelfth of the number of males. Dependents or non workers form 52 per cent of the total number of persons supported by home industries, and 50 per cent. of the total supported by mill industries. In the case of artisans employed in mills, however it is most probable that the number of dependents has not been correctly stated, for the actual workers are often only temporarily resident near the mills they work in their wives and families remaining in their homes. In such cases the means of subsistence of the latter would not be correctly distinguished. The progress of factory industries during the decade cannot be ascertained from the census statistics, as the distinction was not made in the census of 1891 but it can be gathered from the following account which is based on the factory reports.

\* The cotton, woollen and jute mills of Cawnpore and Agra employed last year (so 1901) an average of nearly 9 000 hands against less than 7 000 in 1891 while the increase of small factories for cleaning ginning or pressing has been very marked. Ten years ago there were only 14 concerns in the Provinces employing about 1,300 hands while last year the number of factories was 62 and the number of hands employed was close on 5 000. There is also a large advance in the leather industry localized at Cawnpore and in paper making and printing while extension is noticeable in brewing brass and iron works, flour milling oil pressing and dairying and generally in industries which supply goods for household consumption. So far as the returns of these industries may be accepted about 28 000 hands are employed in mills and other works, as against about 15,000 ten years ago. On the other hand the decline in the cultivation of indigo already noticed has involved the closing of nearly 700 indigo factories out of 1,400 in existence at the beginning of the decade. This decline so disastrous to growers and manufacturers has produced wonderfully little effect on the labour market. The work in the factories is not highly specialized the demand arises at a busy time of year and lasts for a short time and the employees are drawn mainly from among the agricultural labourers in the vicinity. Consequently when factories are closed the workmen do not lose their means of subsistence but are absorbed without difficulty in the ranks of agricultural labourers." Amongst other industries the

sugar trade may be noticed. This showed a marked expansion during the early part of the decade, and, to quote from the same account, "though the refiners have suffered considerable losses by the competition of beet sugar, which, before the recent imposition of counter-vailing duties on the direct and indirect bounties, was sold at rates lower than the cost of production in this country, the trade in raw sugar appears to have been little affected, and, comparing the figures of the last three years of each decade, the gross annual exports of sugar have risen from 144,000 to 175,000 tons." While industrial occupations have thus prospered, it must not be forgotten that the absolute numbers of persons concerned in them are still insignificant compared with the total population. In the latest report on the inspection of factories it is pointed out that "while the number of operatives in factories rose during the year from 28,000 to 32,000 it was only in Cawnpore, where eight factories give employment to nearly 2,000 people in each, that the increase can be ascribed to private enterprise. The only other towns in which over a thousand workmen are employed in factories are Lucknow (1,818), Allahabad (2,112), Jhansi (1,876), Agra (1,553) and Saharanpur (1,074), while except at Allahabad and Agra the figures would be insignificant were it not for the establishment of railway workshops and Government factories in these places."

and in Benares where they are nearly 3 per cent while the highest proportion is found in the Tehri State with 3·6 per cent. The figures for cities are considerably higher than for districts and Muttra has 13½ per cent of its total population supported by professions while the sacred towns of Ajudhia (included in Fyzabad) and Benares have each over 8 per cent.

208 Variations since 1891.—A comparison of the figures for 1901 with those of 1891 is difficult owing to the change in the method of tabulation. In 1891 it would appear that occupations combined with agriculture were more freely tabulated under heads different from the latter than in 1901. For while the number of persons in the earlier year included under the head agricultural was 28 521 117 3,779 107 others recorded agriculture as an occupation also followed by them. In 1901 the figures were 31 180 660 and 8,97,986 so that there appears to have been a slight decrease in the extent to which agriculture is followed which is marked by the alterations in the method of tabulation. The actual variations according to the statistics are shown in Subsidiary Tables VII and VIII. The number of cotton weavers gold and silver workers blacksmiths and tanners have increased while oil pressers, bangle makers, cotton cleaners and spinners tailors, potters, carpenters basket weavers and shoe makers have decreased. Ten years ago it was pointed out that gold and silver workers have probably benefited more than others by British rule, and the statistics confirm this conclusion and are also among the least likely to be affected by alterations in the methods of preparing the tables. There is a large increase in the number of cattle breeders and dealers and in this connection it may be noted that the improvement in communications has led to the increased export of ghee (clarified butter). During the last ten years the exports of this substance have increased from 8,000 to over 11 000 tons or by 40 per cent., the trade with Calcutta and Bombay accounting for most of the increase. The spread of the use of kerosene oil is doing away with the trade in vegetable oil but it has already been stated in the chapter dealing with caste that the Telis or members of the oil pressing caste have adapted themselves to circumstances and turned grain parchers or confectioners.

209 Occupations of females.—References have already been made to the varying extent to which females are actually workers and further details are shown in Subsidiary Tables IX and X. In the case of field labourers there are actually more females than males and in the professions or trades of grain parching oil pressing weaving and spinning of wool and cotton basket making and general manual labour females take an important share. On the other hand the number of women employed in the technical manual occupations such as building working in precious metals, and in commerce is small.

210 Combined occupations.—The extent to which agriculture is combined with other occupations is shown in Subsidiary Table XI though as explained in the first paragraph of this chapter conclusions must be accepted with caution as it is often a question of chance whether the occupation so recorded was really the principal occupation or not. It will be seen that

nearly a quarter of the persons grouped under the order "d fince" are also agriculturists, and this is the highest proportion in any order. A fairly large number of the artisan classes are also cultivators, owing to the system under which such persons in villages are often paid in part by a grant of land, a custom even commoner in the case of village servants, such as the barber, the sweeper, and in some cases the watchman and general messenger. Ten *per cent* of the persons supported by learned and artistic professions are also agriculturists.

While subsidiary occupations other than agriculture were not tabulated in full, some of the subsidiary occupations followed by persons with certain principal occupations were taken out, and the results are shown in Imperial Table XVI and in Subsidiary Table XII. Over one third of the total number of landowners are also tenants, though some portion of this figure is probably due to the inclusion of *ser* or the home farm in the term *tenancy*. About one twentieth of the persons who recorded their chief occupation as cultivation are also day-labourers, and 12 out of every thousand of the same class also own some portion of the land they cultivate. Out of 1,000 weavers 64 are also cultivators and 49 more are day-labourers, and the fact that these proportions are not higher indicates that hand weaving as an industry is still far from dead. The money-lender in these provinces has not yet got a very strong hold on the land, for out of a thousand persons having this as a principal occupation only 88 are cultivators and 77 landowners. Lawyers, on the other hand, appear to invest their savings more frequently in the war, for over one-fifth of the total are also shown as landowners, though it must be pointed out that their total number is small.

women and children share in actual work. Thus for the total of all occupations the percentage of dependents on the number of actual workers is 131 in cities and 104 in rural areas and the higher proportion in cities is found in case of almost every occupation and order the exception being in occupations followed by small numbers. The totals in Imperial Table XV give a clearer idea of the difference between cities and rural areas as far as women are concerned, for the total number of female workers at all occupations forms 44 *per cent* of the number of males in rural areas, but only 30 *per cent* in cities.

**SUPPLEMENTARY TABLE I—General distribution by occupation**

Order and Sub Order	Percentage on total population		Percentage in each order and sub-order of		Percentage of actual workers employed		Percentage of dependent family members	
	Persons supported	Actual workers	Actual workers	Dependents	In cities	In rural areas	In cities	In rural areas
1	2	3	4	5	6	7	8	9
Sub order 1 Civil service of the State	4	1	35.9	64.1	2.7	7.3	37.0	181.1
Ditto 2 Services of Local and Municipal Bodies	40	102	25.4	61.6	33.0	67.0	105.2	1.54
Ditto 3 Village service	6	2	34.3	6.1	1.7	58.2	141.6	18.1
Order I—Administration	12	1	35.5	61.6	13.3	8.7	107.7	183.0
Sub order 4 Army	1	60	10.2	3.5	2.3	97.7	287.4	6.8
Ditto 5 Navy and Marine	0.0005	0.0002	40.7	59.3	54.4	45.6	—	220
Order II—Defence	1	60	40.3	3.7	—	7	284.1	1.09
Sub order 6 Civil Service	0.1	0.1	7.3	63.7	41.6	58.4	17.3	1.33
Ditto 7 Military	0.0005	0.002	23.2	7.5	2.9	97.1	2.3	0.13
Order III—Services of native and Foreign States	0.1	0.05	35.6	64.4	40.1	59.9	1.801	178.02
Sub order 8 Stock breeding and dealing	1.01	6	61.1	38.4	—	60.1	1.19	174.9
Ditto 9 Training and care of animals	0.3	0.1	35.9	64.2	11.1	88.9	141.5	10.8
Order IV—Provision and care of animals	1.09	6	61.04	38.96	3.2	96.8	143.1	12.8
Sub order 10 Landholders and tenants	55.4	20.9	40.8	59.2	7	93	141.4	112.4
Ditto 11 Agricultural labourers	9.1	5.4	5.4	44.6	—	97.3	54.7	6.3
Ditto 12 Growers of special products	2	1	5.01	44.5	7.8	92.2	1.3	8.8
Ditto 13 Agricultural training and supervision and forests	5	2	40.6	59.4	7.01	92.9	17.19	117.8
Order V—Agriculture	65.7	31.7	45.7	54.3	8	92	171.4	107.7
Sub order 14 Personal and domestic services	4.8	2.4	52.2	47.8	9.7	90.3	1.8	8.7
Ditto 15 Non domestic entertainment	0.7	0.1	45.1	54.9	14.2	85.8	127.6	—
Ditto 16 Sanitation	8	1	61.2	43.8	6.4	93.6	81.3	77.7
Order VI—Personal household and sanitary services	5.0	2.9	52.7	47.3	9.7	90.3	10.0	87.7
Sub order 17 Provision of animal food	5	2	40.4	59.6	10.7	89.3	181.4	10.7
Ditto 18 Provision of vegetable food	4.3	2.2	50.5	49.5	4.7	95.3	170.4	—
Ditto 19 Provision of drink condiments and stimulants	5	2	43.3	56.7	2.6	97.4	141.7	17.8
Order VII—Food, drink and stimulants	5	2.7	43.4	56.6	7.4	92.6	121.3	10.7
Sub order 20 Fueling	0.1	0.07	55.1	44.9	24.2	75.8	11.3	7.3
Ditto 21 Fuel and forage	1	1	67	43.3	10.7	89.3	114.1	7.2
Order VIII—Fuel, forage and forage	1	1	57.01	42.9	10.7	89.3	11.4	7.0
Sub order 22 Building materials	0.1	0.1	42.3	57.7	21.1	78.9	10.8	1.5
Ditto 23 Artificers in building	2	0.8	50.7	49.3	2.1	97.9	108.3	1.5
Order IX—Building	2	0.9	52.1	47.9	2.3	97.7	15	1.4
Sub order 24 Railway and tramway	0.001	0.002	3.8	96.2	—	—	—	1.76
Ditto 25 Carriage and cycles &c	0.1	0.07	37.2	62.8	2.1	97.9	7.45	10.8
Ditto 26 Ship and boats	0.001	0.007	2.8	97.2	11.7	88.3	12.7	—
Order X—Vehicles and vessels	0.1	0.1	55.1	44.9	2.1	97.9	7.45	10.8
Sub order 27 Paper	0.07	0.01	42.2	57.8	2.8	97.2	1	11
Ditto 28 Books and prints	0.2	0.1	57	43	7.2	92.8	17.2	2.17
Ditto 29 Writing, clocks and secret instruments	0.1	0.1	34.1	65.9	0.8	99.2	—	10.2
Ditto 30 Casting and engraving	0.1	0.1	41.3	58.7	4	96	17.2	10.2
Ditto 31 Toys and recreation	0.1	0.07	57	43	—	—	110.4	1.78
Ditto 32 Music and musical instruments	0.2	0.1	54.7	45.3	4.3	95.7	17.2	10.2
Ditto 33 Bury, graveyards, burial and funeral	2	1	1.7	4.3	—	—	—	—
Ditto 34 Cemetery	0.2	0.1	55.5	44.5	—	—	—	—
Ditto 35 Hospitals	0.2	0.1	50.8	49.2	—	—	—	—
Ditto 36 Jail and workhouse	0.2	0.1	47	53	—	—	—	—
Ditto 37 General administration	1	0.1	2	98	—	—	—	—
Order XI—Supplementary occupations	4	2	6.5	93.5	1.7	98.3	10.1	17.2
Sub order 38 Wholesale	1	0.1	45.5	54.5	4.4	95.6	1.7	1.7
Ditto 39 Retail	—	—	45.5	54.5	1.4	98.6	—	—
Ditto 40 Cotton	2.7	1.2	54.3	45.7	4	96	—	—
Ditto 41 Jute, flax, cotton &c	4.7	1	5.8	94.2	3.4	96.6	17.2	1.4
Ditto 42 Jute	1.1	0.4	4.7	95.3	—	—	—	—
Order XII—Textile, leather and other	7	1	4.4	95.6	—	—	—	—
Sub order 43 Leather and skins	—	—	—	—	16.7	83.3	—	—
Ditto 44 Leather and skins	1	1	55.7	44.3	—	—	—	—
Ditto 45 Textile and other	—	—	—	—	—	—	—	—



SUPPLEMENTARY TABLE I.—General distribution by occupation—(concluded).

Order and E b-Order	Percentage of total population.		Percentage in each order and sub-order of—		Percentage of actual workers employed.		Percentage of dependents to actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In actual workers employed.		Percentage of dependents to actual workers.	
					In cities.	In rural areas.	In cities.	In rural areas.
1	2	3	4	5	6	7	8	9
Sub-order 40. Iron and steel	7	2	89.2	00.8	6.1	03.9	140.9	165.9
Order XIII—X tails and shoes	1.8	8	83.4	01.6	11.4	83.6	103.8	100.2
Sub-order 47. Oil and coal	001	0003	43.1	87.9	43.4	87.6	207.7	83.6
Order 43. Furniture and ware	9	4	80.7	48.3	3.8	07.2	132.7	93.9
Order XIV—Glass, earthenware and ware	9	4	80.7	48.3	3.8	07.1	132.8	93.9
Dist 42 W 1 3 beamware	8	2	35.2	61.8	4.8	03.1	163.3	181.2
Dist 40 Cane, cork, matting and leather, &c.	3	1	85.3	41.7	4.6	03.1	97.9	80.1
Order XV—Wood, cane and leather, &c.	1.1	3	43.8	87.3	4.6	03.2	132.2	131.9
Sub-order 51. Cane, wax, resin, and other forest products	02	01	81.7	43.3	47.3	83.6	81.6	103.4
Dist 51 Drugs, spices and pigments, &c.	3	1	40.3	89.7	11.9	88.1	195.3	177.3
Order XVI—Fragrance and dyes, &c.	3	1	41.1	39.9	18.2	81.7	161.9	180.3
Sub-order 52. Leather, bone and horns	7	2	43.7	80.3	10.9	80.1	184.2	125.9
Order XVII—Leather, &c.	7	2	43.7	80.3	10.9	80.1	184.2	125.3
Sub-order 53. Jewelry and ornaments	3	1	32.3	80.3	16.3	83.8	221.0	190.7
Dist 53 Gems, pearls, and shells	03	01	97.9	82.1	23.8	77.3	210.6	185.8
Dist 50 Dressing accessories	1	0.9	43.03	83.08	30.3	70.8	133.1	183.8
Dist 57 Middlemen, brokers and agents	1	0.5	31.4	65.8	30.3	69.8	200.9	183.8
Order XVIII—Commerce	7	3	37.1	01.9	30.8	70.3	193.4	172.8
Sub-order 54. Railway	1	0.3	43.9	87.1	41.1	83.9	121.2	123.6
Dist 50 Road	0	3	11.4	83.00	4	91.6	141.2	139.7
Dist 50 Water	0	0.3	35.0	61	6.4	93.6	200.1	166.0
Dist 51 Messenger	03	01	35.5	68.8	30.8	79.3	221.8	183.8
Dist 53 Ship agents and weighing	1	0.7	11.00	83.91	22.8	77.3	110.7	146.3
Order XIX—Transport and storage	1.1	4	41.3	85.7	18.03	81.03	183.7	151.2
Sub-order 55. Religion	7	3	43.4	80.6	11.8	85.3	147.4	117.2
Dist 54 Education	1	0.4	33.8	01.5	21.8	78.2	195.04	177.2
Dist 53 Literature	03	00.7	34.2	83.8	81.7	85.3	203.8	144.8
Dist 57 L	03	0.3	30.0	72.1	47.3	80.7	231	251.9
Dist 67 Medicine	1	0.1	41.1	81.6	18.7	81.3	101.7	112.1
Dist 68 Engineering and Surveying	01	00.7	80.1	63.9	14.4	85.6	237.1	120.3
Dist 69 Natural sciences	0001	00012	21.4	78.0	83.9	11.1	257.6	300
Dist 72 Pictorial art and sculpture	03	001	87.2	40.7	40.9	80.1	101.6	91.6
Dist 71 Music, painting, dancing, &c.	1	0.9	80.2	47.1	11.0	89.1	113.2	93.2
Order XX—Lumber and allied professions.	1.3	5	10.8	82.4	14.8	85.2	172.1	141.9
Sub-order 72 Sport	01	000	89.7	61.3	0.7	90.3	222.8	181.8
Dist 71 Games and exhibitions	02	01	81.9	43.1	7.4	91.6	00.7	80.3
Order XX—Sport	01	01	43.3	83.8	8.2	91.8	137.0	111.6
Sub-order 7 Earthwork, &c.	03	0.2	47.7	80.2	8.03	91.07	112.7	97.4
Dist 72 General labour	8.8	8.6	83.8	41.3	6.3	93.8	103.1	78.1
Order XIII Earthwork and general labour	8.8	8.6	83.4	41.6	6.3	93.7	100.8	78.2
Sub-order 78 I. Infants	3	1	80.3	43.7	9.6	90.3	129.4	73.2
Dist 77 Dischargeable	03	0.2	80.03	42.03	30.7	70.3	96.4	73.7
Order XIII—Infants and dependent occupations.	3	1	80.3	43.7	11.3	88.7	112.2	73.8
Sub-order 75. Property and law	1.3	7	81.9	48.1	6.3	91.7	78.5	83.9
Dist 70. At the state expense	1	1	87.9	44.1	23.9	76.1	96.1	82.7
Order XXI—Independent	1.8	8	83.07	41.97	10.3	89.8	71.4	82.8



**SUBSIDIARY TABLE III.—Distribution of the Industrial Population by Natural Divisions and Districts.**

Serial number	Natural Divisions and Districts		Population supported by Industry	Percentage of industrial population to district population.	Percentage on industrial population of—	
					Actual workers,	Dependants.
1	2		3	4	5	6
	<b>H W P and Oad</b>	—	<b>7,184,383</b>	<b>14.9</b>	<b>47.3</b>	<b>53.7</b>
	<b>Himalaya, West</b>	—	<b>99,136</b>	<b>7.2</b>	<b>51.6</b>	<b>48.3</b>
1	Dakra Dda	—	32,040	13.4	45.6	54.4
2	Matali Td	—	39,574	13.7	46.0	54.0
3	Almora	—	16,100	8.4	50.2	49.8
4	Garhwal	—	31,383	4.9	61.6	38.4
	<b>Sub-Himalaya, West</b>	—	<b>756,620</b>	<b>17.6</b>	<b>44.5</b>	<b>55.5</b>
5	Saharanpur	—	217,403	20.8	43.7	56.3
6	Bareilly	—	150,438	17.4	45.2	54.8
7	Bijnor	—	184,871	23.7	50.6	49.4
8	Pilibhit	—	74,548	15.5	43.8	56.2
9	Kheri	—	90,384	9.9	44.2	55.8
	<b>Indo-Gangetic Plain, West</b>	—	<b>2,321,076</b>	<b>17.7</b>	<b>41.9</b>	<b>58.1</b>
10	Muzaffargarh	—	106,404	18.9	42.2	57.8
11	Muzaffargarh	—	206,091	19.3	39.9	60.1
12	Bahawalpur	—	219,239	19.2	39.2	60.8
13	Aligarh	—	226,817	18.7	40.7	59.3
14	Meerut	—	232,536	17.4	39.0	61.0
15	Agra	—	232,081	21.0	39.5	60.5
16	Farrukhabad	—	164,163	27.7	46.9	53.1
17	Maharajpur	—	106,183	12.7	44.8	55.2
18	Kidwai	—	107,141	13.2	40.6	59.4
19	Etah	—	119,031	13.8	41.6	58.4
20	Budhau	—	171,806	18.7	44.9	55.1
21	Moradabad	—	226,784	19.2	48.9	51.1
22	Shahjahanpur	—	141,907	15.4	39.3	60.7
	<b>Indo-Gangetic Plain, Central</b>	—	<b>1,650,436</b>	<b>12.8</b>	<b>50.3</b>	<b>49.7</b>
23	Cawnpore	—	186,427	14.9	47.2	52.8
24	Fatehpur	—	80,410	11.7	52.6	47.4
25	Aligarh	—	182,480	10.9	52.7	47.3
26	Lucknow	—	185,803	13.6	47.0	53.0
27	Unao	—	117,473	12.0	44.1	55.9
28	Bee Bawal	—	121,208	11.7	54.3	45.7
29	Kidwai	—	123,009	10.8	43.2	56.8
30	Haridwar	—	119,038	10.9	50.2	49.8
31	Fyzabad	—	231,017	19.0	47.6	52.4
32	Bahawalpur	—	104,036	9.6	57.8	42.2
33	Partabgarh	—	100,844	11.0	54.4	45.6
34	Bara Bawal	—	184,703	12.3	54.6	45.4
	<b>Central Indo Plain</b>	—	<b>237,639</b>	<b>15.6</b>	<b>59.4</b>	<b>40.6</b>
35	Riada	—	80,579	12.8	62.1	37.9
36	Hamsirya	—	74,017	16.1	55.8	44.2
37	Jhansi	—	111,863	18.1	60.2	39.8
38	Jalaua	—	61,061	15.3	53.2	46.8
	<b>East Sahyadras</b>	—	<b>140,936</b>	<b>15.0</b>	<b>50.8</b>	<b>49.2</b>
39	Mirzapur	—	140,936	12.9	50.3	49.7
	<b>Sub-Himalaya, East</b>	—	<b>655,069</b>	<b>13.1</b>	<b>48.6</b>	<b>51.4</b>
40	Gorakhpur	—	402,541	13.6	40.0	60.0
41	Deoli	—	222,623	12.1	46.5	53.5
42	Gonda	—	174,418	12.6	45.7	54.3
43	Kabulach	—	132,312	12.7	51.5	48.5
	<b>Indo-Gangetic Plain, East</b>	—	<b>283,857</b>	<b>18.9</b>	<b>51.0</b>	<b>49.0</b>
44	Banaru	—	178,423	20.4	40.7	59.3
45	Jamua	—	142,062	11.9	54.5	45.5
46	Chidpur	—	124,148	13.6	49.2	50.8
47	Balla	—	171,230	17.3	45.6	54.4
48	Amangarh	—	263,841	17.4	52.9	47.1
	<b>Native States</b>	—				
49	Total (Himalaya, West)	—	12,309	8.7	37.7	62.3
50	Rawar (Sub-Himalaya, West)	—	90,119	15.9	42.9	57.1

4  
**SUB-IDIARY TABLE IV—Distribution of the Industrial Population by District and Factory Industries**

Name of Industry	1	Owners, Managers and Superior staff	Workmen and other subordi- nates (including depend- ents)	Total actual workmen	Percentage of total workmen	
					Home workmen	Foreign workmen
		2	3	4	5	6
Indigo Factories	--	171	3,500	3,671		100
Tea Plantations	--	29	237	266		100
Textile Factories	--	--	20	4	95.2	2
Flour Mills	--	29	1,371	1,399	97.5	2
Oil Mills	--	--	--	--	100	
Rice Mills	--	--	--	--	100	
Sugar Factories	--	3,033	20,237	23,270	42.2	57.8
Aerated Water Factories	--	9	416	425	--	100
Breweries	--	5	60	65	--	100
Distilleries	--	28	4,030	4,058	--	100
Opium Factories	--	95	1,543	1,638	--	100
Ice Factories	--	1	68	69	--	100
Salt Works	--	--	67	14	95	14
Tobacco Factories	--	--	--	--	100	
Water Works	--	9	608	617	--	100
Gas works	--	--	4	2	--	100
Match Factories	--	--	43	11	--	100
Collieries	--	1	1	2	--	100
Brick and Tile Factories	--	29	37	66	97.7	2
Stone and Marble Works	--	5	1,021	1,026	89.1	10.9
Cement Works	--	--	1	1	--	100
Railway and Tramway Factories	--	--	48	100	--	100
Cock Building Factories	--	--	17	--	200	100
Paper Mills	--	1	271	272	89.2	10.8
Printing Presses	--	434	6,202	6,636	1	99
Furniture Factories	--	--	--	--	100	
Machinery and Engineering Workshops	--	24	700	724	--	100
Arsenals	--	--	3	3	--	100
Grain and Flour Factories	--	--	--	--	1	
Gun Carriage Factories	--	41	210	251	--	100
Roll Cotton	--	--	--	--	--	

**SUBSIDIARY TABLE V.—Distribution of the Commercial Population by Natural Divisions and Districts.**

Serial number	Natural Divisions and Districts.	Commercial population.	Percentage commercial population to district population.	Percentage on commercial population of—	
				Actual workers.	Dependents.
1	2	3	4	5	6
	<b>H.-W. P. and Oodh</b>	—	206,545	-7	80
	<b>Himalaya, West</b>	—	6,818	-4	46.9
1	Dohra Doh	—	1,740	-0	51.7
2	Mohal Tal	—	1,980	-0	48.4
3	Almora	—	1,340	-2	41.2
4	Garkwal	—	1,254	-2	51.2
	<b>Sub-Himalaya, West</b>	—	57,945	-6	85
5	Rahillypur	—	14,702	1-8	42.4
6	Bareilly	—	6,384	-7	56.4
7	Bijnor	—	7,420	-0	25
8	Philkh	—	2,600	-6	27.2
9	Khar	—	2,600	-3	50.9
	<b>Indo-Gangetic Plain, West</b>	—	126,498	1-03	54.6
10	Mun Bareilly	—	12,702	1-4	34
11	Morad	—	12,709	1-2	27.9
12	Fatehabad	—	14,362	1-2	24.7
13	Aligarh	—	20,351	1-6	26
14	M. Wra	—	8,431	1-1	22.9
15	Agra	—	18,426	1-7	27.7
16	Farrukhabad	—	8,672	-0	26.6
17	Muzaffar	—	2,080	-2	51
18	Kidwai	—	2,122	-2	21.6
19	Kash	—	2,441	-0	40.6
20	Budh	—	7,728	-7	27.4
21	Moradabad	—	10,726	-0	26
22	Shahjahanpur	—	5,241	-6	21.7
	<b>Indo-Gangetic Plain, Central</b>	—	76,712	5	22.5
23	Onwarpore	—	5,426	-4	22.2
24	Fatehpur	—	1,291	-2	27.6
25	Almohad	—	2,127	-2	42.4
26	Lucknow	—	2,865	1-2	22.6
27	Unao	—	10,542	1-1	20.4
28	Kas Bareilly	—	2,725	-6	22
29	Bijnor	—	4,019	-6	40
30	Haridwar	—	4,981	-4	26.6
31	Fyzabad	—	2,442	-7	26.2
32	Basti	—	2,024	-4	41
33	Fatehpur	—	7,070	-7	42.9
34	Ban Bhabhi	—	6,545	-6	21.9
	<b>Central India Plateau</b>	—	8,176	-2	20.6
35	Banda	—	1,421	-2	26
36	Hawar	—	841	-1	41.6
37	Jabal	—	4,700	-7	22.6
38	Jabal	—	1,124	-2	42.2
	<b>East Satpura</b>	—	10,004	-0	22.2
39	Mirzapur	—	10,004	-0	22.2
	<b>Sub-Himalaya, East</b>	—	44,581	-6	27.7
40	Gorakhpur	—	12,720	-6	26.7
41	Basti	—	2,862	-6	27
42	Gonda	—	10,711	-7	22.6
43	Bahraich	—	2,127	-4	42.9
	<b>Indo-Gangetic Plain, East</b>	—	46,231	-6	22.2
44	Benares	—	17,422	1-9	20.6
45	Basti	—	2,212	-4	42.9
46	Ghazipur	—	2,227	-6	26.2
47	Bulna	—	6,702	-6	20.9
48	Amritsar	—	11,122	-7	20.2
	<b>Native States.</b>				
49	Tahar (Himalaya West)	—	206	-1	20.7
50	Rampur (Sub-Himalaya, West)	—	2,726	-7	20.2

**SUBSIDIARY TABLE VI — Distribution of the Professional Population, by Natural Divisions and Districts**

Serial number	Natural Divisions and Districts		Professional population	Percentage of professional population to district population	Percentage of professional population	
					Artisans, workers	Professionals
1	2		3	4	5	6
	N. W. P. and Oodh		622 184	13	408	214
	Himalaya, West		14 200	10	190	141
1	Dehra Dûn	---	3,748	21	274	354
2	Naini Tâl	--	3,738	13	181	393
3	Almora	---	3,257	7	422	283
4	Garhwâl	---	3,755	9	602	253
	Sub Himalaya, West	--	76,307	18	402	508
5	Rahmânpur	---	28,324	27	421	272
6	Barilly	---	14,459	14	429	171
7	Bijnor	---	22,770	20	314	66
8	Pilibhit	---	4,552	10	43	257
9	Rohrî	---	7,822	6	41	51
	Indo-Gangetic Plain, West		236,912	18	380	620
10	Muzaffarnagar	--	2,600	26	50	601
11	Meerut	---	37,701	24	375	625
12	Bulandshahr	---	19,444	17	343	157
13	Aligarh	--	28,741	24	363	67
14	Muttra	---	24,101	32	353	637
15	Aggra	---	23,403	22	322	188
16	Farrukhabad	---	18,883	20	407	18
17	Mainpuri	--	6,577	8	403	37
18	Etawah	---	20,05	11	334	406
19	Etah	--	9,177	11	408	12
20	Bhopal	---	6,854	10	388	612
21	Moradabad	--	17,413	13	407	12
22	Shâhjahanpur	---	11,201	12	400	127
	Indo-Gangetic Plain, Central		145,643	11	434	500
23	Cawnpore	--	17,167	14	401	1
24	Jatepur	--	7,514	8	432	48
25	Allahabad	---	10,001	7	400	1
26	Lucknow	---	20,118	27	257	63
27	Unao	---	18,278	14	350	150
28	Pae Bareilly	---	10,116	9	401	1
29	Rita, or	--	11,116	9	410	11
30	Hardoi	---	10,756	9	387	62
31	Farrukhabad	---	20,440	17	44	66
32	Melkânpur	---	8,887	8	247	41
33	Farrukhabad	---	4,401	8	410	1
34	Rara Banki	---	14,257	17	400	1
	Central India Provinces	--	27,602	11	430	572

**SUBSIDIARY TABLE VI.—(For Cities) Distribution of the Professional Population by Cities.**

Cities.	Professional population.	Percentage of professional population to city population.	Percentage on professional population of—	
			Actual workers.	Dependents.
1	2	3	4	5
1. Agra	8,970	4.2	24.2	66.8
2. Allahabad	3,554	2.6	42.0	57.6
3. Bareilly	6,779	5.8	21.7	65.3
4. Benares	17,086	6.3	41.1	53.9
5. Cawnpore	4,540	3.8	30.2	60.8
6. Faizabad	3,193	5.0	24.6	65.6
7. Fyzabad	5,972	8.5	28.8	61.2
8. Gorakhpur	2,800	4.1	23.2	67.8
9. H. Mera	1,821	4.2	26.8	63.2
10. Jaunpur	2,303	2.6	40.9	59.1
11. Jhansi	1,224	2.8	25.2	64.8
12. Koll	2,973	4.2	26.3	63.7
13. Lucknow	13,211	6.6	26.6	64.7
14. Meerut	5,308	6.9	27.9	72.1
15. Mirzapur	2,950	4.0	26.3	61.7
16. Muzaffarnagar	2,207	3.3	26.2	64.7
17. Muttra	7,082	12.5	23.1	66.9
18. Saharanpur	4,726	7.1	27.7	62.3
19. Shahjahanpur	2,990	2.0	26.3	63.7

**SUBSIDIARY TABLE VII.—Occupations by Orders 1901 and 1891.**

Order	Population reported in 1901.	Population reported in 1891.	Percentage of variation (+) or (-).
1	2	3	4
I. Administration	572,027	512,987	+12.0
II. Defense	52,391	72,400	-26.8
III. Service of Native and Foreign States	7,180	11,304	-36.1
IV. Provision and care of animals	222,650	201,780	+10.4
V. Agriculture	81,180,850	22,521,117	+358.2
VI. Personal, household and sanitary services	2,678,224	2,518,522	+6.3
VII. Food, drink and stimulants	2,050,222	2,226,061	-9.2
VIII. Light, heat and power	20,294	170,961	-87.4
IX. Buildings	122,450	142,442	-14.4
X. Vehicles and roads	6,179	18,898	-67.1
XI. Supplementary requirements	222,220	207,298	+7.2
XII. Textile fabrics and dress	1,280,122	2,790,154	-53.7
XIII. Metals and precious stones	680,222	612,511	+11.2
XIV. Glass, earthen and stone ware	422,222	472,222	-12.0
XV. Wood, cane and paper, etc.	520,222	621,118	-16.2
XVI. Drugs, gums, dyes, etc.	126,222	22,222	+462.2
XVII. Leather etc.	212,222	221,722	-4.4
XVIII. Commerce	202,222	222,222	-9.2
XIX. Transport and storage	212,222	222,222	-9.2
XX. Learned and Artistic professions	222,222	222,222	-9.2
XXI. Sport	20,164	17,222	+16.2
XXII. Cartwork and general labor	2,121,222	2,222,222	-30.2
XXIII. Indefinite and describable occupations	122,065	21,222	+472.2
XXIV. Independent	721,222	620,222	+16.2

SUBSIDIARY TABLE VIII — *Selected occupations 1901 and 1921*

Occupation.	Population supported in 1901.	Population supported in 1921.	Percentage of variation (+) or (—)
1	2	3	4
26 Cattle breeders, dealers and commission farm establishments	55,576	49,257	-12.2
27 Herdsmen .. ..	315,431	234,460	-25.7
30 Sheep and goat breeders and dealers .. ..	19,000	78,212	+308
71 Shepherds and goat herds .. ..	109,473		
52 Fruit and vegetable growers .. ..	114,716	40,000	+68.7
78 Cow and buffalo keepers and milk and butter sellers	100,161	94,400	+5.1
52 Oil preparers and sellers .. ..	11,325	20,511	-26.1
93 Sugar factories: owners, managers and superior staff	67,325	74,124	-13.4
94 Sugar factories: operatives and other subordinates			
99 Makers of sugar, molasses and gur by hand ..	662,653	721,511	-8.2
97 Grain and pulse dealers .. ..			
98 Grain parchers .. ..	315,053	341,349	-7.7
100 Oil pressers .. ..	519,115	504,443	+3.4
101 Oil sellers .. ..			
143 Pressers of vegetable oil for lighting .. ..	519,115	504,443	-3.4
144 Sellers of vegetable oil for lighting .. ..			
163 Masons and builders .. ..	89,225	97,574	-8.5
181 Paper makers and sellers and palm leaf binders	1,122	2,000	-43.2
230 Plough and agricultural implement makers	17,729	17,020	+4.0
234 Sugar press makers .. ..	1,162	1,147	+1.1
251 Persons occupied with blankets, woollen cloth and yarn, fur, feathers and natural wool .. ..	49,221	79,115	-4.1
263 Cotton ginning, cleaning and pressing mills: owners, managers and superior staff	149,610	20,775	-41.7
264 Cotton ginning, cleaning and pressing mills: operatives and other subordinates			
271 Cotton cleaners, pressers and plowers .. ..	149,610	20,775	-41.7
267 Cotton spinning, weaving and other mills: owners, managers and superior staff			



**SUBSIDIARY TABLE IX.—Occupations of females by orders**

Order	Number of actual workers.		Percentage of Females to Males.
	Males.	Females.	
1	2	3	4
I. Administration ..	203,119	203	1
II. Defense ..	82,183	1	—
III. Service of Native and Foreign States ..	2,523	7	—
IV. Provision and care of animals ..	200,436	43,523	18.4
V. Agriculture ..	10,632,378	4,403,814	43.3
VI. Personal household and auxiliary services ..	604,614	517,874	87.8
VII. Food, drink and stimulants ..	812,800	406,303	50.9
VIII. Light, strong and forage ..	30,216	22,743	78.3
IX. Buildings ..	44,149	2,000	4.7
X. Vehicles and roads ..	1,878	119	6.3
XI. Supplementary requirements ..	77,240	22,408	42.1
XII. Textile fabrics and dress ..	902,570	229,323	26.4
XIII. Metals and precious stones ..	220,077	17,438	7.4
XIV. Glass, earthen and stone ware ..	141,543	78,505	55.3
XV. Wood, cane, leather, etc. ..	107,771	42,571	31.4
XVI. Drugs, gums, dyes, etc. ..	43,451	10,281	23.7
XVII. Leather etc. ..	122,443	30,410	24.6
XVIII. Commerce ..	122,023	10,577	8.4
XIX. Transport and storage ..	216,317	9,004	4.2
XX. Learned and artistic professions ..	198,183	54,523	27.4
XXI. Sport ..	8,008	1,371	18.4
XXII. Workweek and general labour ..	1,001,236	737,385	73.6
XXIII. Indefinite and depreciable occupations ..	40,003	21,428	51.7
XXIV. Independent ..	298,139	127,501	47.5

**SUBSIDIARY TABLE X.—Occupations of females by selected groups.**

Group No.	Occupation.	Number of actual workers.		Percentage of females to males.
		Males.	Females.	
1	2	3	4	5
26	Cattle breeders and dealers, and commission farm establishments.	18,614	1,691	9.1
27	Horsemen ..	189,401	22,844	12.6
28	Sheep and goat breeders and dealers ..	7,084	2,478	31.0
29	Pheasants and quailbirds ..	62,804	17,807	41.5
37( )	Tramways with some rights of occupancy ..	8,012,220	2,043,273	25.0
37(4)	Tramways with no rights of occupancy ..			
37( )	Sub-tramways ..	1,094,090	1,097,119	101.2
38	Fruit and vegetable growers ..			
39	Field labourers ..	1,094,090	1,097,119	101.2
78	Cow and buffalo keepers and milk and butter sellers ..	27,237	20,890	74.6
82	Oil processors and sellers ..	8,903	1,400	17.0
83	Sugar factories owners, managers and superior staff ..	28,218	2,022	6.9
84	Sugar factories operatives and other subordinates ..			
10	Makers of sugar molasses and gum by hand ..	258,617	40,855	15.9
87	Gum and palm dealers ..	98,840	78,024	83.1
88	Gum processors ..	172,810	127,848	70.9
100	Oil processors ..			
101	Oil sellers ..	81,027	1,110	1.4
142	Processors of vegetable oil for lighting ..			
144	Sellers of vegetable oil for lighting ..	478	25	5.2
162	Masons and builders ..	6,537	74	1.1
181	Paper makers and sellers, and palm leaf makers ..	408	2	0.5
230	Plough and agricultural implement makers ..	11,136	7,822	70.3
234	Persons occupied with blankets, woollen cloth and yarn, for fashions, and national wool ..	48,023	22,423	46.7
235	Cotton ginning, cleaning and pressing mills owners, managers and superior staff ..			
236	Cotton ginning, cleaning, and pressing mills operatives and other subordinates ..	2,000	210,823	105.4
237	Cotton cleaners, processors and gins ..			
238	Cotton spinning, weaving and other mills owners, managers and superior staff ..	2,000	210,823	105.4
239	Cotton spinning, weaving and other mills operatives and other subordinates ..			
272	Cotton weavers hand industry ..	8,200	1,133	13.8
273	Cotton spinners ..	99,323	53,171	53.5
302	Woolers and handloomers ..	4,729	84	1.8
303	Woolers, milliners, dressmakers and darters ..	61,302	2,778	4.5
316	Gold and silver wire drawers and braid makers ..	999	84	8.4
317	Workers in gold, silver and precious stones ..	12,000	1,218	10.1
31	Workers in gold, silver and precious stones ..	12,000	1,218	10.1
323	Iron, copper and bell metal workers ..	187,390	9,742	5.2
325	Workers in iron and hardware ..			

Supplementary Table X—Occupations of females by ethnic group—(cont'd).

Group No.	Occupation	Number of employed		Percentage of females
		Males	Females	
1	2	3	4	5
276	Potters and pot and pipe bowl makers ..	121 417	18 171	5.2
344	Carpenters ..	184 77	6 22	4.5
747	Baskets, mats, fans, etc., makers and sellers ..	27 032	2 65	1.2
379	Persons occupied with more than one dye ..	14 452	2 5	1.2
384	Tanners and leather factories: owners, managers and superintendents ..	117 488	1 000	1.7
385	Tanners and leather factories: operatives and other subordinates ..			
386	Leather dyers ..			
387	Shoe, boot, and saddle makers ..			
388	Tanners and leathers ..	37 77	24 3	1.6
392	Bankers, money lenders, etc. ..	72 100	14 1	0.5
444	Printers and pressers ..	23 04	1	0.1
445	Itch, hair, men, etc., females of customers, contract ..	6 77	24 1	11.7
448	Tractitioners without diploma ..	66 144	22 03	7.0
451	General labour ..			

Supplementary Table XI—Combined occupations.

Group	Number of	Percentage of
1	2	3